THE

HISTORY

OF

Diodorus Siculus.

Containing all that is

Moſt Memorable and of greateſt Antiquity

in the firſt Ages of the

WORLD

UNTIL THE

WAR OF TROY.

Done into Engliſh by *H. C.* Gent.

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TO THE

Right Honorable, and Worthily Eſteemed Lord,

John, Earl of Clare,

and Lord *Haughton.*

THE Hiſtory of *Diodorus Siculus*, my Lord, hath been of ſo much repute with the moſt Learned of all times, as he hath juſtly acquired a prime place amongſt the beſt Hiſtorians of former Ages; yea he is preferred before them by *Juſtin Martyr*, and *Euſebius*, who affirm him to be more renowned then them all: And truly it may be well ſaid of him, that what the whole Univerſe is in compariſon of one City, or Nation, the ſame are his Writings in regard of others; for whereas we can draw out of them, as out of a Rivelet or little Brook, the Acts but of one City, or Prince, we may out of him, as out of a great and ſpacious River, draw all that hath been done by the people of the habitable Earth, and particularly by the moſt eminent States, and flouriſhing Commonwealths: In regard whereof he hath been followed by all that

have undertaken to write the General History of the world, who have been necessitated to make use of him, because no Author hath been able to furnish them with such light and direction therein, as they have abundantly received from him. Now that so famous and worthy a Piece, as this is, might be extant in our Tongue, as well as many others of that kind are, wherewith by the labor and diligence of painful men it hath been exceedingly illustrated, I have been induced, though much insufficient for it, to translate so much thereof, as may serve to invite some more able then my self to prosecute the finishing of the whole, which questionless would give no little satisfaction and contentment, especially to as many, as being strangers to forraign Language, desire to improve their knowledg with English Studies. Howsoever in the mean time I have taken the boldness to publish this which I have done under the Patronage of your Honor, who, as a noble Favorer of Learning, will, I doubt not, be pleased to accept of it accordingly, the rather, for that it is presented by him, whom your Lordship hath a long time known to be,

Your Honors most humbly

devoted Servant,

HENRY COGAN.

Diodorus his Proem.

ALL Men verily are much beholding to good Historians, who with their diligence and labor have instructed them in the Form and Manner of living well, when as they teach and shew to Readers, by the Examples of things past, that which we ought to flye from, or follow. For the high deeds which (without being in danger) we read to have been executed by the long experience of many things, with divers pains and perils, do especially advertise us of that which is necessary for the leading of a good and happy life: And therefore was he reputed the wisest amongst Princes, who after he had oftentimes tryed and suffered contrary fortune, indeavoured to know the Countries and customes of many Nations; and indeed such knowledge of others prosperous and advers fortunes doth teach us, That we ought not to fear any danger. Furthermore the said Historians do set forth and reduce all men under one and the same view, even as if they were tyed together with a certain affinity, though they be distant in Times and Places; therein intimating the Divine Providence, which continually guiding with good order, both the ornament of heaven, and divers natures of men, doth distribute unto every one by one and the same mean, whatsoever is necessary and convenient for him. In this manner, they which in their Works have written the Acts of all the World, as if it were one onely City, have done it for the common benefit of all.

Ulisses.

The commendation of Historians.

It is an Excellent thing then for one to amend his ways by the defects of others, and not only to regard that which some have done, but also to propound and set before his eyes things well done for to follow them. Now the counsell of the Ancient (whom length of time and age hath rendred more understanding and experienced) is by young men esteemed and commended; but History ought to be preferred before them, for as much as the description and continuance of all times together do better comprehend the examples of all things, then doth the age of one man alone. Wherefore Historians are very necessary and profitable for the institution of a good life, as well to the young (who by the reading of many several matters are made equall in knowledg to the oldest) as to the Ancient, whom the length of life hath furnished with the experience of so many things: Withall the knowledge of History doth make men, who are of base condition, worthy to Command; incites Generals of Armies, with the desire of immortall glory, to virtuous and magnanimous actions; renders souldiers more prompt and hardy in the undertaking of dangerous enterprises for the defence of their Countries, by reason of the praise which redounds to them that dye therein; and diverts the wicked from committing shamefull and opprobrious things for fear of infamy. Finally, many moved by the writings, which serve for a testimony of virtue have some of them built great Cities, and some established laws and constitutions profitable for the life of man; others have been inventers of new Doctrines, Sciences, and Arts, serving for the use of people: but of all things, whereby the happiness and felicity of man may be acquired, the principall praise and cause thereof ought to be attributed unto History, for certainly it is the guardian of all

The Excellency of History.

The effect of History.

that is done with magnanimitie and virtue, ſhewing it ſelf a witneſs of things ill done, and doing good to all mankind; and if it be ſo that things which are ſpoken of hell, though fabulouſly, do conduce much to make men obſerve Juſtice and Charity, how much more is it to be thought, that Hiſtory which is the aſſertor of truth, and as it were the mother of Philoſophy, doth addreſs our manners to virtue?

Truly the moſt part of men out of a natural frailtie conſume the greateſt part of their dayes in ſloth and idleneſs, whoſe lives and deaths do equally remain in oblivion, as they that had the ſame and the like end, but the fruites and effects of virtue are immortall, eſpecially when the benefit of Hiſtory doth interveen therein. And verily there is nothing more honorable for man, then to undergo and indure great paines and labors, thereby to acquire immortall praiſe; even Hercules, *whilſt he lived, offered himſelf voluntarily to many dangers and labours, to the end that by his benefits and great merits towards all Nations, he might be reputed immortall. We ſee alſo other excellent men of the like virtue to have gotten honour thereby, ſome of Gods, others of* Heroes, *who have all of them been worthy of very great praiſe; and yet it is Hiſtory alone that hath conſerved the memory of their magnanimous and noble deeds.*

The marks and monuments of all other things, by divers accidents deſtroyed, indure but a little time, but the force of Hiſtory, ſpreading it ſelf over all the world, hath Time it ſelf, which conſumes all other things, for its guard and defence: And beſides that, it gives great Authoritie to Eloquence, then the which there is almoſt nothing more excellent to be found, for by it the Grecians have been preferred before all other Nations, and the learned before the ignorant, foraſmuch as it is that alone by which men do ſurpaſs one another, and that alſo by it things ſeem to be ſuch, as is the force and eloquence of him that ſpeaks. And truely we do rightly hold good and grave men, which have taught us the way to virtue, worthy of praiſe; but whereas ſome have choſen ſome way, and ſome another, Poeſie ſeemes rather to delight then profit the minde, and the Laws and conſtitutions of men rather to puniſh then edifie and teach; ſo of other Arts, ſome conduce nothing at all to felicitie, the utility of others is mingled with dammage, and the reſt in ſtead of truth deliver lyes. Hiſtory alone repreſenting with juſting words, things that have been done, contains in it all that is profitable; for it incites to honeſt things, deteſts thoſe that be vicious, highly commends good men, depreſſes the wicked; and availes very much through the experience of things written, to the leading of a good and upright life.

The force of Eloquence.

Hiſtory incites to honeſt things.

Knowing then how great the praiſe is that is due to Hiſtorians, we being moved with the example of thoſe that have employed themſelves therein have been willing to undertake the compiling of the preſent Hiſtory: Howbeit when we conſider them, which have heretofore intermedled therein, we are conſtrained ſomewhat to mervaile at the opinion of ſundry amongſt them, who though they underſtood well enough, that the knowledge of many and divers matters containes much profit in it, yet ſome of them have finiſhed the Hiſtory of one ſole City or Nation; few of them have taken their begining at ancient Hiſtories, but onely have written the things that happened in their own time, which were already made common to every one, without

out continuing their Hiſtory with precedent matters; divers have paſt by in ſilence the famous Acts of ſtrange and barbarous Nations; others have contemned and omitted ancient Hiſtories, as fabulous, for the difficultie of them; the death of ſome, even as they had began to write, interrupted the Hiſtory; and of all them aforeſaid there is not ſo much as one found that hath gone beyond the time of the Macedonians, *ſticking at the Acts either of* Philip, *of* Alexander, *or of their ſucceſſors: And albeit that many things, worthy of memorie, have fallen out ſince that time untill our dayes, yet hath no Hiſtorian indeavoured to write them in one onely Hiſtory diſtruſting himſelf, it may be, for the greatneſs and difficultie of the matter.*

Wherefore though the deſcription of ſuch things ſeem to be of an high undertaking, and hard to be committed to memory, as well for the varietie of times and things, as for the contrarie of thoſe which have written of them, yet have we determined to ſet forth and preſent to Readers, ſuch an Hiſtorie, which may profit many and hurt none. For if any one undertakes to write things worthy of memorie, which have been done in all the world, as in one only City; and from the firſt and moſt ancient times unto his age; he undertakes without doubt a laborious and moſt difficult work, but profitable enough to thoſe that ſhal hear it. For every one may as out of an abundant fountain, draw and take whatſoever he ſhal have need of; whereas if any deſires to run over and read al the Hiſtories of thoſe that have made them, he would finde himſelf oppreſſed and confounded, both with the multitude of Books, and the varietie of them that have written diverſly, ſo that with much ado could he pick out the truth of things: But thoſe which are digeſted into one Hiſtory, do readily repreſent themſelves to the Readers, who by this means have the eaſier knowledge of them. Beſides ſuch manner of writing is by ſo much the more to be preferred before others, by how much the whole is more profitable then one of the parts thereof, and a thing wel continued and conjoyned, more eſteemed then that which is divided. Furthermore, that which is parted and diſtinguiſhed from time to time is better known, then that which is confounded by time it ſelf.

Perceiving then, that this manner of writing is of great utilitie, although it be a work of mighty paines, and hath need of much length of time, we have beſtowed thirty whole years therein; having with many difficulties and dangers travelled through a great part of Aſia *and* Europe, *to the end that by viewing moſt of the places whereof we have Treated, we might ſpeak the more certainly of them. For to ſay truth, many Hiſtorians and not onely the rude and ignorant, but ſuch as are eſteemed for their learning, have greatly erred in many paſſages, for want of knowledg of the places which they write of. Moreover the City of* Rome *(where in regard of the greatneſs of its Empire extended over al the world we made a long abode) hath very much helped us for the continuation of the preſent Hiſtory: for being born at* Argira *a City of* Sicilia, *and there learned the Latin tongue of the Romans that reſorted thither, we ſaw and read in their old Chronicles, both the names and Acts of their Captains and Commanders.*

Thirty years in compyling this Hiſtory.

We have taken the begining then of our Hiſtory at thoſe things, which as well the Greeks as other ancient Hiſtorians, have left in writing as fabulous and not true. And becauſe we comprehend all that hath been done

done from times past untill our dayes, we have divided our History in this manner. The first six Books contain the Deeds of the Ancients before the War of Troy; in the first three Books whereof are written the Ancient things of strange Nations; and in the other three those of the Greeks; in the eleven Books following whatsoever hapned from the War of Troy *to the death of* Alexander *of* Macedon; *and in the other three and twenty books, al that hath been consequently done untill the War of the* Gauls, *which the* Romans *made under the conduct of* Julius Cæsar *their Generall, who by his Excellent and Noble Acts hath been placed by men in the number of the Gods, as he that by his magnanimity and virtue hath subdued all* Gaule *to the Roman Empire, which by that means extends even to the Islands of Great* Brittain: *And the first great deeds of the said* Cæsar *hapned in the first year of the hundred and four and twenty* Olimpiad, *one* Erodus *holding the annual principality of* Athens.

Now we have not found a sufficient or certain computation of the times, comprehended in our History, before the War of the Trojans, *for lack of them that have written thereof: But since the begining of the said War,* Apollodorus *the* Athenian, *hath Composed an History of fourscore yeares, unto the time that the* Heraclides *were restored, from which restitution to the first* Olimpiad *are reckoned three hundred and eighty years therein comprehending the time which the Kings raigned in* Lacedemonia: *And from the first* Olimpiad *to the begining of the War of the* Gaules, *where we have established the end of our History, there are seven hundred and twenty years. This whole History then conteined in forty Books, comprehends eleven hundred and fourscore years, excepting those by us described before the War of* Troy.

And these things we have thus carefully distinguished, to the end that our History may be the better understood by the Readers, and that the envious may abstain from detracting it; although that which is found to be wel and faithfully written, ought not to be reprehended, and that which shal be omitted out of ignorance may be corrected by the industry and diligence of others. Let us begin then the narration of our said History.

Now it is not possible for the difficultie of the matter, in few words to write of Gods, or of those which first of al taught the worship of them, or what have been the opinions of their immortalitie: but we wil in certain Chapters distinguish the things which seem to appertain to our History, to the end they may be the better understood by the Readers, and that we may omit nothing worthy of memory.

As for mankinde, and al that is said to be anciently done throughout the universal world, we wil begin at the first and most Ancient Times, and write of them as carefully as the Antiquitie of things so remote from us wil permit.

THE

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THE HISTORY OF Diodorus Siculus.

The First Book.

CHAP. I.

Of the Generation of Men, of their manner of living, and of the beginning of all other things, according to the Ægyptians.

THere be two Opinions of the first Generation of Men, amongst those Excellent and Learned persons, which have written the true Nature and History of Things. Some of them say, that the World is incorruptible, and was not made, and that mankind hath been from all times without original or beginning. Others maintain to the contrary, that it is corruptible, and was made; and that men at first were produced by Generation. For at the beginning of all things, both the Heaven and the Earth had one only Essence and Form, their natures being confounded together; and that afterwards the Bodies and Elements being separated the one from the other, the World took that Form and order wherein now we see it. Amongst which Elements and Bodies it fell to the Ayr to have that continual motion which it hath; to the Fire, for its lightness, the places above the Ayr; and to the Sun and Stars, the course which naturally they hold: But that which was mingled with Moisture, remained, by reason of its weight, in a heap together; whereof from the moistest was the Sea procreated, and from the hardest the Earth, in it self soft and miry, which being dryed, and made thicker by the warmth of the Sun, and afterwards the *superficies* of it being by the force of heat raised and swollen up, there bred in sundry places of it certain humors, which ingendred divers putrifactions, that were covered with a thin tender skin; even

The Heaven and Earth but one Essence and Form.

as we see it happen in the Pools and Fens of *Ægypt*, when suddenly the heat of the Ayr warmes the Earth that is still wet. Whereas then Generation is made in moyst things, by adding heat thereunto, and that by night a certain Ayr yeelds the humor, which is consolidated in the day by the power of the Sun, at length such putrefactions do after the breaking of those thin skins procreate (as if the time of bringing forth their birth were come) the figures and forms of all kind of living Creatures. Of which Creatures, they that had received most heat were made Fowls and Birds; they that had more of Earth in them became Serpents, and other such like Beasts; and they that retained the nature of Water, were reduced into their proper Element, and called Fishes. Now the Earth, being thence forward made more dry, as well by the heat of the Sun, as by the Winds, desisted from any further producing such great Creatures; but they, which were already made, ingendred others by a mutual commixture. Herewith agrees the opinion of *Euripides*, the disciple of *Anaxagoras* the Philosopher, when in his Book entituled *Menalippus*, he affirms, that Heaven and Earth were in times past mingled together; and that afterwards being separated they ingendred and produced all things, as Trees, Birds, wilde Beasts, yea and Mankind. And although such an opinion of the first generation of the Earth seems to many contrary unto truth, yet things which happen at this day do give some testimony unto it: For about *Thebais* in *Egypt*, when as after the Inundation of *Nilus* the heat of the Sun warms the slime and mud, which the River hath left behind, there comes forth of it in divers places through the crevisses of the Earth a great number of Mice; which is a sign and argument, that at the beginning of the World all Beasts were so ingendred and procreated.

Furthermore the Philosophers say, that in the beginning, Men, being so formed and produced, sought their meat in the fields, and led a rude and savage life; that the Herbs and Trees of themselves furnished them with that which was necessary for their living; and that the wilde Beasts were afterwards enemies to Men, who to resist them, and for their common benefit, began out of fear of them to assemble together in Companies, giving mutual succor to each other, and seeking up and down safe places for their habitation and abode. Now the sound of their voyces was at that time confused, and not intelligible, but within a while they made a separation and distinction of their voyces, and called every thing by its proper name. And for as much as they were then abiding in divers parts of the World, they did not all of them use one and the same language, whence it followed that they had also different characters of letters. And thus were these first Assemblies the true beginning of every People and Nation. Howbeit these first men, having neither succor nor ayd from elsewhere, led an hard and miserable life, in regard they were naked, without the use of houses, or fire, seeking their dayly meat from hand to mouth; as they that had not the knowledg of keeping their wilde fruits for their future use, nor reserving them for the time of need, whence it hapned, that in Winter many of them dyed through famine, or cold: But finally, taught by experience, they began to seek out Dens and Caves, both to shelter them from cold, and therein also to store up their fruits. Having gotten then the knowledg of fire, and of other necessary and profitable things, they found out also within a while many other Commodities for a humane

Hearbs and Fruites the food of Men.

Wild beasts enemies to Men.

Diversity of Languages.

The first habitations of men.

humane life, which in time Necessity it self, the Inventress of all things, made known by degrees to the understanding of men, unto whom were given for Coadjutors and Helps, hands, speech, and excellency of spirit. But this shall suffice for the first beginning of men, and their ancient and strange manner of living; now we will intreat of that, which hath been left in writing to have been done afterwards in many and divers parts of the world.

Necessity the Inventress of things.

We do not find who were the first Kings on the Earth, and there is no Historian that speaks of it; for it is impossible that letters should be as ancient, as the first Kings: And if any will maintain, that letters were even at that time, it must for all that be said, that they which have written were a long time after. For whatsoever was done in the old and first times, not only the *Greeks* did doubt of, but also the *Barbarians*, who boast themselves to be Demi-Gods, and that did first of all write things commodious and profitable for mans life, and commit to memory all the remarkable matters, which hapned till their days. But having no where found, what people, or what Nations, were before others, and for how long time they were so, we will only follow that which hath been most probably left in writing concerning things anciently & long ago done, and will take our beginning at the *Barbarians*; not for that I hold them more ancient then the *Greeks*, as *Ephorus* said, but to the end that when we shall have written the acts of the said *Barbarians*, and come to deliver those of the *Greeks*, we may not intermingle the others with theirs. And because it is fabulously related, that Gods raigned first of all in *Egypt*, that the ancient observation of the Stars was found out by the *Egyptians*, and that many magnificent things, and worthy of memory, were done by some very excellent and vertuous persons amongst them, we will begin our History at them.

The *Egyptians* the first Inventers of Astrology.

Chap. II.

Of the Gods that were adored in Egypt; of the Cities and Temples by them built; of many Arts by them invented, and of the Computation of times.

The *Egyptians* say and maintain, That at the beginning of the World the first men were created in the Land of *Egypt*, as well for the goodness and fertility thereof, as in regard of the River of *Nilus*, which produceth many things of it self, and of it self easily maintaineth that which it hath produced; for it produceth of it self the roots of Canes, *Loton*, the *Egyptian* Bean, that which they call *Orseum*, and many other good things convenient for the life and sustenance of man. And that the first Beasts, and other animated things, received and took their beginning in the said Country of *Egypt*, they have this conjecture of it, namely, that even at this day many Rats and Mice are ingendred in the fields of *Thebais* at a certain season of the year; whereat men do greatly marvel, seeing the fore-parts of them to move, and be alive, and animated to the brest, and feet before, the hinder parts not being yet begun, and without form. And they say, how thereby it is very evident, that the first men

were at the beginning of their generation so made and formed in *Egypt*, for as much as in no other part of the world are creatures in that manner produced. For whether it be so, that the Deluge, which hapned in the time of *Deucalion*, swallowed up and drowned only the greatest part of the creatures, (for they maintain, that the Land of *Egypt*, seated towards the South, and where there is seldom any rain, was exempted from that calamity,) whether it were so, that, as others say, all living creatures perished in that Deluge, it is very probable nevertheless, that if the Earth did again ingender and produce living creatures, that the beginning of all kind of Beasts and animated things was in the Country of *Egypt*, because the temperature of the ayr and of Regions is that, which giveth an entrance and beginning to all generation. And truly there are seen still at this day many creatures, after the Inundation of *Nilus*, conceived there in the Earth; for when the River decreaseth, and the mud is dryed by the Sun, there appear amongst the clods, some half, and others wholly formed.

The Deluge of *Deucalion*.

These first men then, being in times past ingendred in *Egypt*, beholding the goodly ornament of the World, and admiring the nature and propriety of every thing, thought there were two Gods, and those eternal, namely the Sun, and the Moon; and they called the one *Osiris*, and the other *Isis*, out of a certain reason they had for it; for they named him *Osiris*, that is to say, having many eyes, according to the *Greek* interpretation, as he that with his rays (as with many eyes) beholds the Sea and the Earth; whereunto agrees the opinion of the Poet, saying, that the Sun beholds and hears all things. Howbeit some of the *Greeks*, which have written the ancientest Fables, have surnamed him *Dionisius Sirius*; amongst which *Greeks*, *Emmolphus*, in his *Bacchanál* Verses, saith, That *Dionisius* is a goodly Star, illuminated with its own rays. *Orpheus* also calls him both splendent, and *Dionisius*; and there are others which have surnamed him the Fawn, for the resemblance which the Stars of the Sky have with the spotted skin of a Fawn. They have likewise interpreted *Isis*, as much as to say, ancient, deriving the name from her eternity and ancient beginning; they add horns to her also, as well in regard of her aspect (for she seems horned in the first days of her appearance) as because the *Egyptians* offered Oxen to her in sacrifice. And the said *Egyptians*, holding these two for Gods, affirm, that they inviron the whole World, and give nourishment and increase to all things, performing their continual motion and course in the three seasons of the year, namely, in the Spring, in the Summer, and in the Winter, which being contrary to one another do with a firm concord make the whole year. The nature of which Gods is very commodious for the generation of all living creatures, the one of them having a vivicant and fierce, and the other a cold and moist nature, the ayr being common to them both. They say also, that all living bodies take their generation and nourishment from these two complexions of Heat and Cold, and that the single nature of every thing is perfected by the Sun and Moon.

Two Gods, the Sun and the Moon.

Spring, Summer, Winter.

Heat & Cold.

The parts whereof the world is composed.

The parts then whereof we have made mention are five; namely, the Spirit, the Fire, the Dry, the Moist, and the Ayr. And even as Man is made up of head, hands, feet, and other members, so is the Body of the World composed of the said five parts, every of which is accounted a God, and every God had at the beginning a proper name given him by the *Egyptians*

Egyptians according to his nature. For they called the Spirit the common Father of all things, according to the etymoligy of the word, because he is the cause of life to all mortal creatures: And they conceive that the excellent *Greek* Poet was of that opinion touching this God, naming him the Father of Gods, and Men. The Fire they named *Vulcan*, holding him for a great God, that contributed much to the generation and perfection of all things. The Earth they termed Mother, as it were a Vessel receiving all that was created; the Earth is also called Mother by the *Greeks*, and afterwards (the word being a little changed) *Dymiter*, as *Orpheus* witnesseth, saying, that the Earth, the Mother of all things, distributed her riches liberally to every one. The Moisture was by the Ancients named *Oceanus*, that is to say, a nourishing Father, according to the interpretation of the word, and so do some of the *Greeks* call him, whence the Poet saith, that the *Ocean* is the Father, and *Thetis* the Mother of the Gods.

The Fire, *Vulcan*.

The dry, the Earth.

The moist, the Ocean.

Now the *Egyptians* think that *Nilus* was the true Ocean, and from him they draw the descent and lineage of the Gods; they maintain also, that in their Country only, and no where else, there are many Towns and Cities built by the ancient Gods, as by *Jupiter*, *Sol*, *Mercury*, *Pan*, *Lucina*, and divers others. They say also, that the Ayr was named *Pallas*; that she was the daughter of *Jupiter*; that she was a Virgin, because the Ayr is never corrupted; and that she held the highest place, which was the reason why they said, that she issued out of *Jupiters* brain. She is also called *Tergemina*, by reason of the three seasons of the year, the Spring, Summer, and Winter. She is moreover named *Glancopis*, not for that she hath grey eyes, as some *Greeks* have thought (which is a foolish opinion,) but because the Ayr seems to the lookers on it of a whitish grey colour. The *Egyptians* say further, that these five Gods do run over all the World, shewing themselves to men in the form of sacred creatures, and sometimes in the form of men, or of other kind of beasts, which seems not far from truth, for as much as it is they who beget and produce all things: And *Homer*, who travelled into *Egypt*, and learnt many secrets of their Priests, sets down this, as a truth, in his Works, saying, That the Gods do oftentimes appear in Towns and Cities under strange forms, the better to observe the vices and vertues of men.

Pallas the Ayr.

Homer *in Egypt.*

This is that which the *Egyptians* deliver of the celestial Gods, and of their eternal essence; saying further, that they begot others, which were mortal, but of such prudence, and so beneficial to mankind, as they thereby obtained the gift of immortality; and that of these some have raigned in *Egypt*, and had names like to the immortal Gods; the rest were called by their own names, *Sol*, *Saturn*, *Rhea*, and *Jupiter*, who by many was stiled *Ammon*; also *Juno*, *Vulcan*, *Vesta*, and the last *Mercury*; and that he which first of all raigned over the *Egyptians* was as the Planet of Heaven called *Sol*: Howbeit some of their Priests do hold for certain, that *Vulcan*, the Inventer of fire, raigned first in *Egypt*, and for the benefit ensuing was made Commander of the *Egyptians*; which was thus; A Tree on the Mountains of *Egypt* being set on fire by Lightening from Heaven in the Winter time, the flame thereof caught hold on the neighboring Woods, which fell likewise a burning, whereat *Vulcan* rejoyced in regard of the heat which it yielded, but perceiving the fire begin to fail he

Mortal Gods.

Sol the first King of the *Egyptians*.

Vulcan the Inventer of fire.

he added fresh matter unto it, by which means the fire being continued he called many other men to see it, as a thing by him found out and invented: And that after him came *Saturn*, who took his own sister *Rhea* to wife, on whom he begot, according to the opinion of some, *Osiris* and *Isis*, and according to others, *Jupiter* and *Juno*, who by reason of their great vertue ruled over all the world; and the said *Jupiter* and *Juno* brought forth five Gods, even as the *Egyptians* have five intercalair days, namely, *Osiris*, *Isis*, *Typhon*, *Apollo*, and *Venus*; and *Osiris* they interpreted *Dionisius*, and *Isis Ceres*: *Osiris*, having married *Isis*, and taken the Kingdom upon him, invented many things serving for the use and sustentation of life; and by his good understanding and vertue gave an end to the slaughters which men made of one another for meat and victuals; for *Isis* having first of all found out the use of Wheat and Barley, which before unknown grew by chance amongst other herbs, and *Osiris* having discovered the great benefit that redounded to them which did eat of that grain, all men began to use that food, as well for the sweetness of it, as for that it seemed very commodious to them for taking away the cause of so many promiscuous cruelties, and inhumanities. And these Priests of *Egypt* do moreover alledg (to demonstrate that *Isis* was the inventer of this grain) how it hath been observed by them from all antiquitie, and is still at this present, that the Reapers do in Summer gather an handful of the ripest ears, thereof to make an oblation to the Goddess, invoking the said *Isis*, and rendering her the honor of that invention: And that in some Towns of *Egypt*, amidst the processions and pomp, which is made in the honor of her, Wheat and Barley are carried amongst other things in memory thereof. The *Egyptians* further report, that the said *Isis* made and established many Laws and Constitutions, whereby Justice was equally distributed to every one, taking away violence and wrong from amongst men, for fear of incurring punishment; and for this cause did the *Greeks* stile *Isis*, Law-maker, as she that first of all invented Laws. Moreover it is said, that in the time of the said *Isis*, a City was built in the Province of *Thebais* in *Egypt* that had an hundred gates, and was called by the name of her Mother; but some latter have named it the City of *Jupiter*, others *Thebes*; however, who was the first Founder of this City is uncertain, as well to the said *Egyptian* Priests, as to all others that have written of it; many of which have maintained, that it was not built in the time of *Osiris*, but a long time after by one of the Kings of *Egypt*; but hereof mention shall more at large be made hereafter in its place. Furthermore, the said *Isis* caused a sumptuous and magnificent Temple, as well for greatness, as for excellency and beauty, to be built in honor of *Jupiter* and *Juno* her Progenitors, and two Tabernacles of Gold to be erected, dedicating the greater of them to *Jupiter* of Heaven, and the lesser to King *Jupiter* her Father, whom some have called *Ammon*, as is aforesaid. She made also in the honor of the other Gods, whom we have named, other such like Tabernacles of Gold, establishing in each of them Priests, and other honorable dignities.

Isis the first Inventress of Corn.

Isis first invented Laws.

All Inventers likewise of Arts and Sciences, and of any other thing whatsoever profitable for humane life, were much esteemed and cherished by the said *Osiris* and *Isis*, so that in their time there were in *Thebais* Workers in Gold and Brass, and such as made Arms, and other Instruments, both

both for the killing of wild Beasts, and breaking up and tilling of the earth: Moreover they caused those Artisans to make them in the honour of their Gods, divers Statues, and golden Temples, most sumptuously and artificially wrought. The said *Egyptians* do also write, that this *Orisis* was a great studier and lover of husbandry, and that he was brought up (even as he was that was the son of *Jupiter*) in a City of *Arabia Fœlix*, named *Nysa*, which is neer adjoyning to *Egypt*, whence it came to pass that the Greeks called him, from the name of his Father, and the place of his breeding, *Dionisius*. The Poet *Homer*, who was in *Egypt*, doth in his Hymns make mention of this *Nysa*, and saith, That it is scituated on an high and flourishing mountain, a good way from *Phenicia*, and almost on the Frontire of *Egypt*, where *Osiris* was the first finder out of the Vine, and there taught the manner of planting it, of making Wine, of keeping it, and transporting of it from place to place: *Mercurie* also was beloved and honoured of him above all others, as the inventer of many things useful for mans life: and indeed this *Mercurie* was the first that gave rules for speaking well, imposing proper names on divers things; that first of all invented letters; that instituted with what honours and sacrifices the Gods should be adored; that began to observe the course of the stars; and that found out the agreement and harmonie of Voyces; the manner of wrastling, casting of Accompt, the Art of Phisick for the curing of diseases in mens bodies, and the use of the Viol with three strings, to the similitude of the three seasons of the year, whereunto he gave three tunes, the Treble, the Base, and the Mean; taking the Treble from the Summer, the Base from the Winter, and the Mean from the Spring. This same *Mercury* likewise taught the Greeks the interpretation of words, whence he was by them surnamed *Hermes*, which is as much to say, as Interpreter. And finally, they that were the Writers of Sacred sciences in the time of *Osiris*, confess, That they learnt them of the said *Mercury*, of whose counsel *Osiris* made great use; and it was he that first of all taught the planting of Olive trees, and not *Minerva*, as the Greeks would maintain.

The Inventer of Wine.

Mercurie the Inventer of Letters, and speaking wel, of the Adoration of the Gods, of the Observation of the Stars; of Musick, of Arithmetick, of Phisick, of the Viol.

But *Osiris*, a Prince of courage, and covetous of glory, raised a very great Army therewith to travell over all the World, for to teach men the manner of planting Vines, of sowing Wheat and Barly, and of making profit of their Sheep and Cattel; thinking if he could draw men from that first strange and savage kinde of life, to a better and more orderly one, that he might acquire (as he did) immortal honour and praise: and truly not the men alone of the first and most ancient times, but they which followed after, and of latter days, have in acknowledgment of the benefit they received from the Corn which he found out, accounted him one of their greatest Gods.

Isis Regent of *Egypt*.

These *Egyptians* further Write, That *Osiris* having well ordered the affaires of his Kingdom, and committed the charge thereof to his wife *Isis*, recommended *Mercurie* unto her for her Councellor, as he who excelled all the rest of his friends in prudence; and left *Hercules* the Commander in chief of all his Military Forces, and Governour of all besides within his Dominion; as well for that he was one of the neerest to him in blood, as because he surpassed all others in magnanimity of minde, and strength of body: Then having given the charge of *Phenicia*, and of all

that

that Sea coast to *Busiris*; and that of *Ethiopia* and *Libia* (neighboring Regions) to *Antæus*, he with all his Army departed from *Egypt* to prosecute his intended Voyage, leading his brother along with him, whom the Greeks name *Apollo*, the finder out of Lawrel, which for that cause was dedicated unto him; and to *Osiris* they gave the invention of Ivie, which was also consecrated unto him by the *Egyptians*, as by the Greeks to *Dionisius*, for in the *Egyptian* tongue they call Ivie *Osiris* his Plant: and indeed in their sacrifices and ceremonies the Ivie is preferred before the Vine, because this same looseth its leaves, and the other abideth continually green; which hath likewise been observed by the Ancients in other trees that continue green, for the Myrrhe is also dedicated to *Venus*, and the Lawrel to *Apollo*, as is said before.

The Lawrel consecrated to *Apollo*.

Ivie dedicated to *Osiris*.

Now two of *Osiris* sons, differing in complexion and vertue, namely *Anubis* and *Macedon*, followed their father in his expedition, and bare in their Coats of Arms, each of them a beast, not much unlike their nature; for *Anubis* carried in his Enfign a dog, and *Macedon* a wolfe; whence it came to pass, that the *Egyptians* have these two beasts in great veneration, adoring the said Princes in the forme of those two creatures. *Osiris* did likewise lead *Pan* along with him, unto whom the *Egyptians* had done much honour many and sundry ways: for they had not only set up divers statues of him in their Temples, but also built a town of his name in *Thebaida*, calling it *Chemnim*, being as much to say, as *Pans* town. There went also with *Osiris*, because they were expert in laboring and tilling the earth, *Maron* who knew how the Vine should be planted, and *Triptolemus* that was skilfull in sowing of Wheat.

Thus after he had taken order for all other things, and made his prayers unto the Gods, they say that *Osiris* marching directly into *Ethiopia*, let his hair grow until his return into *Egypt*, which custome is continued and observed by the *Egyptians* unto our times, for those amongst them that go out of their country, never cut ther hair till their returne. It is said that in *Ethiopia* he was presented with Satyres, which had long hair down to their wastes; and it is also said that this *Osiris* delighted much in mirth, and in singing and dancing, wherefore he had a great train of Musicians, amongst the which there were nine young maides, that were excellent singers, and skilfull in many other things, whom the *Greeks* call *Muses*, and say that *Apollo* taught them, whereupon he was surnamed *Musician*. *Osiris* had likewise many Satyres in his company, who served to sing, dance, and make sport; for he was not given to war, battailes, and dangers, but to quietness, and the preservation of men, for which his goodness all Nations held him to be a very God. Now having taught the *Ethiopians* husbandry, and built many goodly Cities in their Country, he established Lieutenants and Governors there under him, and withall imposed on the inhabitants such tribute as he required of them.

The *Muses*.

At the same time, about the beginning of the dog-days the river of *Nilus* (which commonly doth then increase very much) overflowed the most part of *Egypt*, and especially that Province whereof *Prometheus* was Governor, who for grief, that well neer all the inhabitants of it were drowned, would have killed himself: The river for the exceeding swiftness of his course, and profunditie of waters, was then called Eagle;

gle; But *Hercules* having out of his great understanding soon diverted the impetuosity of the water, restored it to its former natural course; whereupon some *Greek* Poets (turning a true History into a fable) have written that *Hercules* killed the Eagle which fed on the liver of *Prometheus*. The first name of this river of *Nilus* was *Oceanus*; but upon that repressing of the sway of its waters it was called *Aquila*, and afterwards by one of their Kings *Egyptus*, which the Poet testifieth, saying, that there were Gallies in the river of *Egyptus*. The place where *Nilus* falls into the Sea was named *Theonis*, the ancient Mart Town of all *Egypt*: Afterwards King *Nileus* gave the name of *Nilus* to the river of *Egyptus*, which name it still retaines to this day.

A true story turned into a fable.

When *Osiris* was come to the mountains of *Ethiopia*, he invironed both sides of *Nilus* with high banks, to the end his inundation should not from thence-forward exceed the channel of his ordinary course, but descending as it were through two gates, should run the more gently for the commodity of the neighboring Lands. And passing afterwards by *Arabia* neer to the Red Sea, he came into the lower *Indiaes*, where he built many Cities, of which he named one *Nysa*, in memory of that wherein he had been brought up; and withall planted Ivy there, which grows only in that place, and in the other *Nysa* of *Egypt*. And truly he left many other marks and monuments of his being in the *Indiaes*, whereby they which came after beleeved that he was a God, and native of that Country. He exercised himself also in the hunting of Elephants, and afterwards left certain pillars in divers places of the *Indiaes*, for a testimony of his voyage. From thence he marched through the other parts of *Asia*, and passing on by the *Hellespont* in *Europe* he slew *Licurgus*, the barbarous King of *Thracia*, that opposed him; over whose Country afterwards he appointed *Maron*, that was now grown old, Governor, who therein built a City named by his own name *Maronea*; and his son *Macedon* he made King of that Province, which was called after him *Macedonia*, leaving *Triptolemus* to look unto the tilling of the *Attick* lands.

Finally, when he had almost compassed the whole world, he now added many good domestical fruits to the life of man; and if he found any territory improper for the vine, he caused them to make beer, a drink composed of water and barley, not much inferior in taste, savor, and strength, to wine. At his return into *Egypt* he brought along with him a world of gifts which had been presented unto him by divers strange people and Nations. Thus did he by the greatness of his benefits, obtain immortality, and the honor belonging to the celestial Gods. In the end, being translated from Earth into Heaven, *Isis* and *Mercury* instituted as great honours and sacrifices unto him as to the highest of the Gods, with an addition of many ceremonies and secret mysteries besides to his worship, whereby they endevored to render the power of this God *Osiris* more renowned.

The invention of beer.

Osiris a God.

Howbeit it was afterwards found in the old and secret registers of the Priests, which lived in the time of the said *Osiris*, that raigning justly in *Egypt* he was killed by his unnatural and detestable brother *Typhon*

Osiris killed by *Typhon* his brother.

Tiphon, who having cut him into six and twenty pieces, distributed a piece unto each one of them that had been his companions in so great a wickedness, to the end he might make them alike guilty with him of so horrible a crime, and so oblige them to be the more faithfull unto him in the defence and maintenance of his ill gotten Kingdome. But *Isis*, after she had with the assistance of a son of hers, named *Orus*, revenged the cruel murther of him that was both her brother and her husband, by killing *Tiphon*, and his wicked confederates, began to reign in *Egypt*. The battel between her and *Tiphon* was fought neer to a river in a part of *Arabia*, which is called the village of *Antæus*, so named from the death of *Antæus*, whom *Hercules* slew there in the life time of *Osiris*. *Isis* then recovered and got together all the pieces of the said *Osiris*; except his privy members, and desiring that the place of his sepulture should be unknown, and yet that he should be honored as well by the *Egyptians*, as by all the people of the world, she joyned all those pieces together with wax and aromatical gummes, and so made them into the form and resemblance of a man: where upon calling to her all the Priests of *Egypt* one after another, she gave severally to each of them the image of the said *Osiris*, telling them when they were so alone with her, that she would not trust the body of *Osiris* with any but with them, and made them promise and swear that they should never reveal unto any man living that they had his sepulture in their Temple, and that keeping and concealing him in their most secret places, they should adore him as a God, and dedicate unto him any such beast of theirs as they would; which beast they should also honor as they did *Osiris* whilst he lived, and that upon the death of that beast they should continue the same ceremony to another like unto it. Now that she might render the Priests more ready to her will by some great benefit, she granted them the third part of all the revenue of the land for the service and worship of the Gods. The priests then, both out of the remembrance of *Osiris* his merit towards them, as for the benefit received from *Isis*, wholly performed her command: Wherefore even to this day do each of these Priests aver, that the sepulture of the said *Osiris* is in their Temple.

Isis reigns over *Egypt*.

The sepulture of *Osiris*.

The third part of all the revenue of the land of Egypt granted to the Priests.

Withall they do honor yet to the beasts, which were first dedicated unto him, and when they dye renew the lamentation for the death of *Osiris*, unto whom they offer two sacred Bulls, the one called *Apis*, and the other *Memphis*, which all the *Egyptians* do still adore as Gods; for the first inventers of Husbandry have testified that they were greatly assisted by such beasts, as well for the sowing of their seed, as for the common tillage of the ground. It is further said, how *Isis* sware (her husband being dead) that she would never marry again, and from thence forward governed her Kingdom justly, surmounting all other Princes in doing good to her subjects, and carried her self in such sort, as after her death she obtained the honour of immortality, and was buried at *Memphis* in the Temple of *Vulcan*, where unto this day they still do shew the place of her sepulture: Howbeit some *Egyptians* thought that the bodies of those two Gods were not interred there, but in the mountains of *Ethiopia*, neer to an Island which is called the gates of *Nilus*,

Isis defiedi.

The sepulture of *Isis*.

Nilus, and were of that opinion, because the territory adjoyning to that Island is consecrated unto them; and for a sign thereof they shew both a sepulcher there made for *Osiris*, by the Priests of the Country very much reverenced, and also three hundred urnes, which being instituted for that purpose, those Priests do every day fill with milk, and then renewing their lamentations they invoke the above-said two Gods by their proper names; for which cause the entrance into that Island is forbidden to passengers. Besides this, the greatest oath amongst the Inhabitants of *Thebais* (which is the most ancient City of them all) is their swearing by *Osiris* abiding in the clouds, where all the pieces of his body, say they, are interred, except his privy members, which *Tiphon* flung into the river, because none of his confederates, after the murther of his brother, would meddle with them; and were afterwards found by *Isis*, and with as much honour as the other parts were inclosed in a Sepulcher. She commanded also that the Image of *Osiris* should be adored and taught the manner of the ceremonies and sacrifices which she would have to be made unto him as a God, thereby rendring his name more illustrious then the other Gods. And for this cause the *Greeks*, when they had transferred the Orgies and Sacrifices of *Dionisius* from *Egypt* into *Greece*, did in like manner do honor unto that privy member, calling it in their ceremonies, *Phaton*.

Now from the time of *Osiris* and *Isis* unto *Alexander* of *Macedon*, who built a City in *Egypt* of his own name, there are (say they) ten thousand years, and as some others deliver little less then three and twenty thousand years; Wherefore they do very much err, who have written that this God was begotten at *Thebes* in *Boetia* by *Jupiter* on *Semele*. For whereas *Orpheus*, (who was a friend to the *Thebans*, and much honored by them) had been in *Egypt*, and there learned the mysteries and sacrifices, which they performed to *Dionisius*, he might at his return inform the *Thebans*, (to gain their favor) that this God was descended from their ancestors; wherefore they, as well out of ignorance, as because it might seem that this God was born in *Greece*, might willingly receive those mysteries and sacrifices. And the *Egyptians* do gather, that *Orpheus* transferred the original and beginning of the linage of *Dionisius* into *Greece*, together with his sacrifices, by this conjecture; namely, that that *Chadmus*, native of *Thebes* in *Egypt*, amongst other children begot *Semele*, and that she being deflowred by some unknown one, was after the seventh month delivered of a son, very like to *Osiris*, who lived not long, either for that it was not the pleasure of the Gods, or because it was repugnant to nature. *Cadmus*, much displeased therewith, and receiving answer from the Gods that he should observe the ceremony of funeral obsequies, caused the image of the child to be overlaid with gold, and instituted sacrifices unto him, to the end it might be an argument that he was the son of *Osiris*, who he said was descended from *Jupiter*, whereby he endeavored to honor the linage of *Osiris*, and cover the stain of his daughters misdeed. And this was the cause why the *Greeks* did easily beleeve, that *Jupiter* had begotten *Osiris* on *Semele* the daughter of *Cadmus*.

After this *Orpheus*, who was a man of good reputation amongſt the *Greeks*, as well for the ſweetneſs of his ſinging, as for the knowledge which he had in ceremonies and ſacrifices, was kindly received, and honorably entertained by the *Thebans*: And whereas he had learned Theologie of the *Egyptians*, and deſired, both to transfer the linage of *Oſiris* to them that came after, and alſo to gratifie the *Thebans*, he inſtituted new kind of ſacrifices amongſt them, which was the cauſe of making the people beleeve that *Dioniſius* was the ſon of *Jupiter* and *Semele*, and of drawing them, partly out of ignorance, partly moved with the fame and opinion of *Orpheus*, willingly to receive *Dioniſius* for a *Greek* God: Beſides, after that time certain faith and credit was given to theſe things by means of poetical fables, which was received and approved in open Theaters, and publique place: whereunto may be further added, that the *Greeks* (as the *Egyptians* aver) do uſe to attribute to themſelves this honor and glory, that the chiefeſt, and moſt excellent of the Gods, Demi-Gods, and valiant men, were of their Nation; and do alſo affirm that they themſelves were Colonies, tranſmitted and ſent into *Greece* by the Gods. For whereas *Hercules* who was an *Egyptian*, had through his force and vertue runned over the moſt part of the world, and erected a pillar in *Libia*, this do the *Greeks* aſcribe to themſelves, and bring no other teſtimony for it, but their own aſſertion. Now it being notorious to every one, that *Hercules* was with the Gods in their war againſt the Giants, the *Egyptians* ſay, that the earth could not produce Giants at that time wherein the *Greeks* maintain the ſaid *Hercules* lived, which was a little before the ſiege of *Troy*, but rather at the beginning of the generation of mankinde; for from the time of the firſt *Hercules*, in whoſe time the uſe of armor was not yet invented, but men revenged the injuries that were done them with clubs and ſtaves, and covered their bodies with the skins of wild beaſts in ſtead of horns; this ſame too, as they ſay, was the ſon of *Jupiter*, and of an unknown mother, but the other was begotten on *Alcumena* above a thouſand years after, named at firſt *Alcæus*, and afterwards *Hercules*; not for that he obtained glory by the means of *Juno*, as *Omitles* ſaith, but becauſe he imitated the vertue of the other ancient and firſt *Hercules*.

The *Egyptian Hercules*.

And herewith alſo agrees the common fame of things which are ſpoken of in *Greece*, namely that *Hercules* ſubdued and deſtroyed all the monſters of the world, which cannot be ſaid of this latter *Hercules*, who was almoſt contemporary with *Tenax*; for in his time the earth was for the moſt part become civil and peaceable, as well by the tillage of the ground, as in regard of many towns then built, and alſo for the multitude of people which inhabited in all places of the world. Theſe things then are rather to be attributed to that *Hercules* which lived in the firſt age, when as men were aſſailed by great numbers of wild beaſts, eſpecially in *Egypt*, where there are ſtill many deſert regions full of ſuch cruel beaſts, whence, that *Hercules*, moved with pity and compaſſion of his Country, deſired (as it is likely) having firſt killed thoſe beaſts to leave the earth unto men peaceable, and fit to be inhabited, for which benefit he was ranked in the number of the Gods.

The

The *Egyptians* hold moreover, that *Perſeus* was born in *Egypt*, and that the *Greeks* aſcribe the linage of *Iſis* to the *Argives*, fabulouſly inventing that *Jo* was turned into a cow; but ſuch an opinion of the Gods is vain and falſe; for ſome call this Goddeſs by the name of *Iſis*, ſome *Ceres*, ſome *Theſmophora*, others *Luna*, ſome *Juno*, and others by divers other names.

Oſiris alſo is ſometimes named *Serapis*, at other times *Dioniſius*, *Pluto*, *Ammon*, *Jupiter*, and by others *Pan*; and many think that *Serapis* is the ſame whom the *Greeks* term *Pluto*. The *Egyptians* further affirm, that *Iſis* was the Inventreſs of many medicines againſt diſeaſes; that ſhe added much to the art of phyſick; and that being now immortal, ſhe greatly rejoyces at the reverence men do bear her, having care to keep them in good health: Withall ſhe viſibly lends aid in ſleeping to thoſe that ſhe holds worthy of her ſuccor, as well thereby to teſtifie her deity, as to ſhew her ſelf favorable to the health of people. And this (ſay they) are not *Greek* fables, but certain and manifeſt works; for almoſt all the world adores this Goddeſs in regard of the evident remedies ſhe gives to the ſick: And they beleeve that they which obey her adverviſements are incontinently healed, contrary to their hope, yet they of whoſe recovery the Phyſicians were in diſpair. Likewiſe they which have a weakneſs in their ſight, or in any other part of their body, invoking the aſſiſtance of the Goddeſs, do ſuddenly recover of their infirmity. They ſay alſo that ſhe found out the way of making one immortal; for ſhe not only reſuſciated her ſon *Orus*, ſlain by the treachery of *Titan*, and found him hidden in the water, but alſo made him immortal; which *Orus* ſeems to be the laſt of the Gods, that reigned after his father was tranſlated into Heaven. They hold that this *Orus* was by interpretation *Apollo*, and that his mother *Iſis* taught him the arts of Phyſick, and devination, by means whereof he did infinite good to all people, both by his oracles, and his medicines. The Prieſts of *Egypt* reckon almoſt one and twenty thouſand years from the reign of *Sol* to the time of *Alexanders* aſcent into *Aſia*, and moſt fabulouſly ſay, that theſe firſt and moſt ancient Gods raigned each of them twelve hundred years, and the laſt no leſs then three hundred.

Iſis the inventreſs of Medicines.

Orus ſlain by *Titan*.

Orus, *Apollo*.

Now becauſe ſuch a number of years is not probable, ſome have labored (becauſe at that time the motion of the Sun was not well known) to reckon their years bythe courſe of the Moon; and ſo conſidering that the Lunary year is made up of thirty days, it was not impoſſible but that ſome might live twelve hundred years, for now when the year is made up of twelve months, many mens age doth paſs the hundred year: And the like is of them, who they ſay reigned three hundred years, for they made the year then of four months according to the three ſeaſons thereof, namely the ſummer, the ſpring, and the winter, which is the reaſon why the *Greeks* call years ſeaſons, as being parts of them: and hiſtories which were made of the whole year they termed notes, or parcels.

Lunary years Concordance of years.

Theſe *Egyptians* write further, that in the time of *Iſis* there were men of huge bodies, which by the *Greeks* were named Giants, and by

Giants.

the

the Priests of *Egypt* Monsters, whom afterwards *Osiris* vanquished. There are some which have thought, that these Giants were ingendred of the earth, being yet in her first force of producing creatures: Others have thought, that being mightier then other men in corporal strength, they did many great and excellent deeds, for which they were at adventure called Giants; howsoever the most beleeve, that making war against the Gods *Jupiter*, and *Osiris*, they were all slain.

In that time the *Egyptians* made a Law, against the common custom of other Nations, whereby every man was permitted to take his sister to wife, after the example of *Osiris* that married his sister *Isis*, who after his decease never married again, but having throughly revenged the murther of her said husband, she raigned justly all her life time, and by her many benefits to the people, so obliged them, as ever since a Queen is more honored and reverenced in *Egypt*, then a King: And there to this day among the common sort the wife is master over the husband, the men confessing when they assign a dowry to their wives, that they are bound to obey their pleasure.

Marriage between brother and sister.

Wives the Masters.

I am not ignorant that some Historians have written, how the sepulchers of these two Gods are in the Town of *Nysa* in *Arabia*, from whence *Dionisius* was named *Nyseus*, and that there is in that place for each of them a pillar erected, whereon are sacred letters ingraven, and on that of *Isis* is that which followeth written.

The Epitaph of *Isis*.

Isis *I am, of* Egypt *mighty Queen,*
So mighty, as more mighty ne'r was seen:
From Mercurie *much knowledg I attain'd.*
The Laws, which were so well by me ordain'd,
Let none dare abrogate. The wife am I
Of great Osiris, *fam'd both far and nigh.*
I was the first found out the use of corn.
King Orus *was of me, his Mother born.*
Next to the Dog my star is brightly sphear'd.
Bubastia's *Town was in my honour rear'd.*
Be joyful Egypt *then, O joyful be,*
For that I Isis *was brought up in thee.*

These things only may be read amongst many others, which it is said were written on the said pillars, the rest being defaced by time; and indeed almost all that have treated thereof do agree concerning that which is still extant in those sepulchers. But as for other things which the Priests keep concealed in secret, they will not suffer them (to the end the truth may not be known) to be made common to every one; and for that end have forbidden upon great penalties the publishing of them to the people.

Many of the *Egyptians* do moreover say, that out of their Country and Nation they have sent Colonies into all the world; and that *Belus*, the son of *Neptune* and *Libia*, carried Colonies even to *Babylon*, where

where having seated himself he instituted Priests there, which were Physicians (by the *Babylonians* called *Caldeans*) that after the manner of the *Egyptians* gave themselves to Astrology, and to the observation of the stars. They affirm also, that *Danaus*, parting out of *Egypt*, built *Argos*, one of the ancientest Cities of *Greece*; and peopled the land of *Cholchos*, which is in the Country of *Pontus*. And they further maintain, that the *Jews*, who inhabit between *Arabia* and *Siria*, came anciently out of them, which is the cause why the little children amongst all those Nations are still circumcised, according to the custom which they took from the *Egyptians*; who (with this other conjecture ensuing) labor also to prove, that the *Athenians* are descended from a Colonie of the *Saytes*, a Nation of the Country of *Egypt*; because that in a City of *Greece*, named *Asly*, the people were in times past divided, according to the manner of the *Egyptians*. For the first degree of the City was of the Nobles, who being more given to learning and sciences then the rest, were therefore of greater estimation, like unto the Priests of *Egypt*. The second was of those unto whom the lands of the Country were assigned, to the end they might apply themselves the better unto arms for the defence of the Country; like unto those of *Egypt*, who are there the Lords of the lands, and for that cause do set out soldiers for the wars at their own charge. The third degree was of the common people and artificers, who applying themselves altogether to mechanick trades, did furnish many works necessary for the whole Commonalty; which order too was derived from the *Egyptians*: of whom there were divers also that were Captains and Commanders over the *Athenians*; for albeit *Dipedes*, the father of *Mnesteus*, who was with the *Greeks* at the war of *Troy*, was an *Egyptian*, yet was he for all that afterwards made Citizen, and King of *Athens*; and they say that he had two natures in him, because he used two policies, and two manner of ways of life, namely the *Greek*, and the *Barbarian*, whereof the one held of the beast, the other of reasonable man. *Erichtheus* likewise, who was an *Egyptian*, reigned (as they say) over the said *Athenians*; wherefore they have the proof and argument, that when a great drought fell upon all the world, but in *Egypt*, and by means thereof a wonderfull destruction followed both of men and corn, *Erichtheus* caused great store of Wheat to be brought out of *Egypt* unto *Athens* in regard of the kindred between them; for which benefit they made him their King, and having taken the Kingdome upon him he taught them the ceremonies and mysteries of *Ceres Eleusina*, which by this means were transported unto them from *Egypt*.

At the same time (say they) this Goddess, who was still living, caused corn to be carried to *Athens*, and again taught them the manner how to sow it. Indeed the *Athenians* confess, that the fruits of the Earth being in the reign of the said *Erichtheus* consumed by the drought, the Goddess *Ceres* succored them in person with Wheat, and that from thence forward her sacrifices and mysteries were received in *Eleusina*, in the same sort as they are celebrated by the *Egyptians*; and for that cause are the *Eumolpides* and singing men of *Greece* in stead

of

of the *Egyptian* Priests, and the heralds and trumpetters in lieu of the *Paſtophores*.

They ſay moreover, that the *Athenians* are they alone of all the *Greeks* that ſwear by *Iſis*, and that do repreſent the form and manners of the *Egyptians*, affirming many other ſuch like things, out of ambition, rather then truth. But there is great doubt made of this Colony of *Athens*, for the glory of ſuch a City; howbeit the *Egyptians* do hold for certain, that as well for the greatneſs of their Kings, as for the multitude of their people, many Colonies of them were tranſported by their predeceſſors into divers parts of the world; of whom, ſince there is nothing found either in writing, or other-ways, we have not thought fit to make any mention. So much ſhall ſuffice then to have ſaid of that which the Thealogians of *Egypt* have delivered, and now we will ſpeak of the ſcituation of the Country, of the River of *Nilus*, and of other things which are worthy of memory there.

Chap. III.

Of the ſcituation of Egypt, *and of the ſtrange things that are recounted of the River of* Nilus.

THe Land of *Egypt*, ſeated directly under the Meridian, ſeems to excell all other Kingdomes, as well becauſe it is naturally ſtrong, as for the pleaſantneſs of the Country; for it hath for its defence on the Weſt ſide great Deſarts, and a part of *Libia* the wilde far extended in length, which for the want of water, and ſterility of all other things, is not only hard to paſs, but alſo very dangerous. Towards the South it is invironed, both with the Catooracts of *Nilus*, and with the mountains adjoyning thereunto, and in deſcending from the *Troglodytes*, and higher parts of *Ethiopia*, for the ſpace of three hundred forty and four leagues, the River of *Nilus*, is not eaſily navigable; nor the way by land to be lightly paſt through, unleſs it be by a King, or with great proviſion of victuals. On the Eaſt ſide the ſaid Land is fortified and defended, as well by the ſaid River of *Nilus* as by certain ſpacious fields, named *Barathra*, wherein is a very deep Moor, called the *Servonian* Fen, which is between *Siria* & *Egypt*, narrow enough in bredth, and above twelve leagues and an half in length, where many unexpected dangers do happen unto them that know not the Country. For it is ſtrait within, and compaſſed about with great heaps of ſand, which raiſed up by the Southern wind are carried into the Moor in ſuch great abundance, as the ſand mingled with the water ſeems to be firm ground, and it cannot eaſily be diſcerned whether it be land or water; whence it comes to paſs, that many, not knowing the nature of the place, nor having a guide, are in holding on their way ſwallowed up with their whole Troop; becauſe that when they are entred into the ſand, which ſeems afar off firm ground, they ſlip further in: And ſticking ſo in the bog, it is not poſſible for them either to go forward, or

The *Servonian* Fen.

or backward: wherefore being thus ſunk in the mud there is no hope of ſafety for them, in regard they cannot make uſe of their forces, but ſee themſelves devoured by this ſand, compaſſed about by the water, which no more then the mud, can neither be forded, nor paſſed over by boat; and this is the reaſon why this Moor is called *Barathrum*. Now there being enough ſpoken of the three parts wherewith *Egypt* is invironed and defended, let us come to the fourth ſide. The Land of *Egpyt* is incloſed on the North with a Sea, where there are no Ports, and where it is hard for them that would go thither to find any landing; for from the City of *Paratomo* in *Libia*, all along that ſea coaſt to the Port of *Joppa*, which is in *Siria*, for the length almoſt of three hundred, twelve leagues, and an half, there is not ſo much as one ſafe harbor for ſhips, except *Pharos*; and from thence forward the waters are all along the ſhore ſtanding, and without motion, as that of a pond, and the places unknown to Pilots and Mariners; whence it often happens that ſome of them, to avoid the dangers of the ſea, thinking to ſteer their ſhip directly to the land as to a ſure Port for their ſafety, do unawares fall into thoſe dead waters without hope of ever getting out of them: Others, in regard they cannot diſcern the continent a far off (for the Country of *Egypt* is flat and low) are tranſported ſome to thoſe Moores, and ſome to the deſerts aforeſaid. *Egypt* then is by theſe means a very ſafe and ſtrong *Kingdome*, and of an oval form; for the length of it by the ſhoare is two thouſand miles, and the bredth of it on land a thouſand three hundred and threeſcore.

The *Pharos* of *Egypt*.

Egypt of an oval form.

The length and bredth of *Egypt*.

Now the number of the people of *Egypt* was in old times greater then of any other Nation; and at this preſent it is not leſs then others; for in their ſecret books it is written, that there was anciently in *Egypt* above eighteen thouſand Cities and good Towns, whereof there were ſtill remaining in the time of *Ptolomeus Lagus* three thouſand, which have continued till our days: The number of all the people amounted heretofore to ſeven millions; and now it is ſaid they are not fully three millions. Now this was the cauſe why the Kings of *Egypt* left an immortally glory of their name behind them, by the great and marvellous works which they made by means of the huge multitude of their people; but of this we will ſpeak more at large hereafter, and will now intreat of the nature of *Nilus*, and of the propriety and ſcituation of the Country through which it paſſeth.

The number of the people of *Egypt*. Eighteen thouſand Cities & Towns in *Egypt*.

The number of the people in *Egypt* ſeven millions.

Nilus runs from the South to the North, taking his beginning from the fountains which are in the fartheſt parts of *Ethiopia*, whereunto (for they are Deſarts) there is no acceſs found by reaſon of the vehemency of the heat. Now *Nilus* is the greateſt of all other Rivers, in regard he paſſeth through divers and ſundry Regions, with many turnings and windings, running ſometimes againſt the Eaſt and *Arabia*, and ſometimes againſt the Weſt and *Libia*. His courſe from the mountains of *Ethiopia* to the *Mediteranean* ſea is in length about ſeven hundred and fifty leagues, his windings therein compriſed. And albeit he makes many Iſlands in *Ethiopia*, yet is *Meroe* amongſt the reſt the greateſt and moſt renowned, this River being in that place a league and an half broad; but below the ſaid Iſland he is narrower, becauſe the

The deſcription of *Nilus*.

The length of *Nilus*.

The bredth of *Nilus*.

the water devides it self there from its course into two parts, whereof the one turning towards *Libia*, and being of a wonderfull depth, is swallowed up in the sands: The other, that runs contrarily towards *Arabia*, is converted into great Moors and Fens, about the which divers kinds of people do inhabit. Being entred into *Egypt* he is half a league broad or more, having no direct course, but making, as is said before, many turnings, now towards the East, then towards the West, and sometimes (contrary to his right course) towards the South. Now there are on either side of the said River certain Mountains far extended, and between them many narrow Vallies, and great precipices, which falling down with a mighty impetuosity into it, drives it back again (as it were by force) towards the South, by means whereof it overflows all the fields to a place called *Effican*, and then it re-assumes its natural course. This noble River is alone amongst all others calm, and without billows, until such time as it enters into his Cataracts, which is a place above half a league broad, steep and bending as it grows narrow and incloſed with vallies, where the great number of huge stones, like unto rocks, makes the water rebound up with a marvellous force and violence, so that it is constrained to take a contrary course, from whence proceeds so much foame, as is wonderfull to behold; for the current of the water in that place is as swift to ones seeing as an arrow out of a bow. But when *Nilus* begins to grow greater with an increase of waters, his course becomes thereby more gentle and quiet, so that (the waters then surmounting the rocks) many do in ships pass down by those Cataracts, provided that the wind be against them; but to mount up again there is no possibility, in regard of the force and fury of the River, which is so great and impetuous, as surpasseth all humane apprehension.

The Cataracts of *Nilus*.

In the said River are many Cataracts, but the greatest is in *Ethiopia* upon the confines of *Egypt*; there are in it likewise many Islands, of which the principal is *Meroe*, wherein is a City of the same name built by *Cambises*, calling it after the name of his mother. The form of this Island is like unto a shield, surpassing in bigness all the other Islands of *Nilus*, for it is in length an hundred fourscore and seven leagues, and an half; and seventy two leagues in bredth: there are many Cities in it, whereof *Meroe* is the noblest. On the one side of this Island towards *Libia* are many great heaps of sand; and the other side towards *Arabia* is invironed with the mountain, and its precipices. In this Island also are found Mynes of Gold, Silver, Brass and Iron, and many kind of precious stones; it bears the wood too, called Ebony. There are besides in *Nilus* so many other Islands, as is almost incredible, for without comprehending therein that, called from the form thereof *Delta*, for the resemblance it hath of the *Greek* letter *Delta*: it is said that there are in *Nilus* seven hundred Islands, some of them inhabited by the *Ethiopians*, and sowed with Millet; the rest are full of serpents, *Cynocephales*, and of many other wilde beasts, in regard whereof the access thereunto is very difficult.

The Island of *Meroe*.
The form of the Island of *Meroe*.
The length and bredth of the Island of *Meroe*.

This River of *Nilus*, divided into many parts in the Land of *Egypt*, makes that forme which they call *Delta*; and his greatest depth is

is where he falls into the sea, into which he disimboques himself by seven mouths; whereof the first tends to the East, and is named *Paluſiacum*, the second *Tenaticum*, the third *Mendeſicum*, the fourth *Pharniticum*, the fifth *Sabenniticum*, the sixth *Balbitinum*, and the last *Canopicum*, by some called *Herculeum*. Besides which seven mouths there are others made by hand, that are not to be omitted, because there is in each of them a Town invironed with the River, out of which one passeth both on the one side and the other over bridges, where men are established for the guard of them. From the mouth of *Nilus* named *Peluſiacum*, directly to the gulph of *Arabia* and the red sea, there is a great Canal, a mighty work, and of a vast expence, which *Darius* King of *Perſia*, having been first begun by *Mechans* the son of *Sammatichus*, would have finished, but yet left it unperfect, for that he was advertised by some of the Country, that if he digged further in that place, the whole Land of *Egypt* (which lies lower then the red sea) would be quite overwhelmed and drowned with the waters. Howbeit afterwards *Ptolomy* the second with exceeding great industry and art caused the Canal to be perfected in a more commodious and fitter place; and the same when he had occasion to have it sailed through he opened, and shut it again when he had made use of it. The river which runs into this Canal they call *Ptolomy*, after the name of him that made it, having at the entrance into it a City named *Arſinoe*.

The seven mouths of *Nilus*.

Four other artificial mouths.

The Country, which we have said before is called *Delta*, in form like unto the Island of *Sicily*, contains in each of the two shoares forty and seven leagues, and on the coast next to the sea threescore and nine. In this Island of *Delta* are many and sundry dikes made by the hand of man; and it is the most fertile Country of all the Land of *Egypt*, by reason it is all invironed with the River of *Nilus*, and watered, as well by the increase of the water, drawing along with it a great deal of slime and mud, as by the care and diligence of the inhabitants, who water it with an engine which *Archimedes* of *Siracuſa* invented, called from the form of it *Cochlea*, by means whereof this region doth plentifully abound with all manner of fruits. Moreover, the water of *Nilus* running in this place very gently, and carrying along with it much soil, that stays and rests in low places, makes the region thereby far more fertile, and causeth it to produce many sorts of hearbs and roots of several tastes and savors, very commodious and useful, as well for the poor, as for the sick, towards the recovery of their health. And it doth not only furnish victual enough for them that have need of it, but also bringeth forth all other things serving for humane life, especially *Loton*, whereof they make bread, and more abundantly that which they call the *Egyptian* Bean.

The Isle of *Delta*.

There are in it likewise divers sorts of trees, whereof some do bear Peaches, a good and delicate fruit, which the *Perſians* brought out of *Ethiopia* at such time as *Cambiſes* subdued it; some bear Syccamores, some Mulberries, and others a fruit like unto a fig, which, in regard it bears well neer all the year, is of much esteem, and a great help to the common people: The apples too, called *Inupiacies*, grow about

the mouthes of *Nilus*, which in regard of their excellent taſte, are uſually ſerved to the table for ſecond courſe. They have withall in this Country a certain drink named by them *Zethum*, made of barly, which is little inferior in ſavor and taſte to Wine : They uſe alſo in ſtead of oyl, to give light in the night, the juice of an herb called *Cica*; and beſides all theſe *Egypt* produceth many other things profitable for the life of man, which to relate in particular would be too long and tedious.

Zethum or Ale.

Cica.

The River of *Nilus* breeds many creatures differing in themſelves both in form and nature; amongſt the reſt two principal ones which are very much different the one from the other, namely the Crocodile, and Hippopotamus or ſea horſe. Of theſe two, the Crocodile of a little one comes to be a very great creature, for though his egg be no bigger then thoſe of a gooſe, yet doth he grow in a ſhort time after he is hatched to be four fadom long, the time of his life almoſt equals that of man; he hath no tongue, and hath his body armed after a ſtrange manner, for his back is covered all over with ſtrong and hard ſcales, and on either ſide of his chaps he hath a great number of teeth, amongſt the which there are two bigger and more apparant then the reſt. He not only devours men, but with his clawes doth alſo moſt cruelly tear in pieces all land beaſts that come neer to the banks of *Nilus*. His biting is very ſharp and dangerous, ſo that whatſoever he faſtens on with his teeth, is ſeldome or never cured. He was anciently caught with a hook baited with raw fleſh, but now he is many times taken with mighty ſtrong nets, as other fiſhes; and ſometimes they kill him with a dart, or inſtrument of iron, which is hurled at his head from out a fiſher boat. There is an infinite company of them in the River of *Nilus*, and in the pools adjoyning, as well becauſe he is a fruitful beaſt, (for he lays eggs every year) as becauſe few of them are taken; for ſome of the inhabitants of the Country do adore him as a God, and for ſtrangers it were but loſt labour for them to catch him, in regard he is not good to eat: But nature hath provided a ſafe and commodious remedy againſt their increaſe, by producing a little beaſt like unto a whelp (called *Ichnumon*) which hunting up and down the banks for the eggs of this huge creature, breaks all which he finds; and that which is marvellous, he doth not break thoſe eggs in that manner for to eat them, or for any other advantage, but only as it were by a natural inſtinct for the common good of men.

The Crocodile.

The manner of taking Crocodiles.

The ſea-horſe. As for the other creature, called a Sea-horſe, he is ſeven foot and an half long; he hath four feet, which are cloven like an Oxe; three teeth in either jaw; longer and uprighter ears then any other beaſt, with the tail, and neighing of an horſe: the reſt of his body not much unlike to an Elephant, ſave that his skin is harder then any other creatures: He lives both on the water, and on the land, keeping himſelf in the river all the day, and going to land at night to feed upon the corn and graſs, every where deſtroying the crops of the neighboring fields: He is withall very fruitful bringing forth young every year; He is taken by the induſtry of men that hunt him, who when they have found him out inviron him on all ſides, and wounding him with darts where-

The manner of taking the ſea-horſe.

whereunto ropes are faſtened, which they caſt at him a far off; they let him go till he hath loſt all his blood, and then they take him. The fleſh of him is very hard and of ill digeſtion, and his intrails are good for nothing.

Beſides theſe great beaſts, *Nilus* is abundantly ſtored with divers ſorts of fiſhes, which are uſed for meat, not only by the inhabitants of the Country, but alſo by ſtrangers, unto whom they are carried ſalted up; ſo that it excels all other rivers in the world for the exceeding profit and commodity that comes of it to men.

Chap. IV.

Of the great benefit redounding unto Egypt *by the River of* Nilus, *and of the incertainty of the ſources from whence it ſprings.*

The time of the increaſing of *Nilus.*

The *Egyptians* husbandry.

The increaſing and inundation of the waters of *Nilus*, is from the Summer ſolſtice to the equinoctial in Autumne, during the which ſtill drawing new earth and ſoil along with it, it waters, as well the fields that are till'd, as thoſe that are not, as long time as it ſeems good to the husbandmen, for by caſting up little banks they keep out the water which flowes very gently, or receive it into their grounds, as they have occaſion for it. And truly it brings ſuch fertility to all the Country, and facility to the tilling of it, that when they have ſowed, either they put their ſheep into the fields to tread in the ſeed with their feet, or elſe they turn over the earth lightly upon it with a ſmall plow, and without any more returning to their husbandry until four or five months after, they do in a ſhort time without any coſt or loſs reap a world of corn. In other Countryes they husband their lands with great pains and charge; but the *Egyptians* alone with little labor and leſs coſt do behold a moſt plentiful return of that they have ſown. Their Vines alſo being watered in that manner do yield abundance of wine; and their grounds left for paſture do thereby become ſo full of graſs, that their ſheep do bring forth lambes twice a year, and are ſhorn as often. This increaſing of the waters of *Nilus* ſeems marvellous to them that ſee it, and incredible to them that hear it ſpoken; for it is the only river amongſt all others that riſes ſo in Summer, as that it overflows all *Egypt*, whereas others do then fall and decreaſe; and likewiſe it is that alone which diminiſheth in Winter, when as the others do then ſwell moſt, and grow greater. Now the Land of *Egypt* is a flat and plain Country, and whereas the Towns, Villages, and Cottages are fortified with banks againſt the inundation of the River, they ſeem to look upon as if they were the Iſlands, named *Ciclades*. All the wild beaſts, that abide in the fields during the time of the riſing of *Nilus*, are drowned, and they that eſcape fly unto the hills and higheſt places. As for their Cattel, they are in the mean time ſhut up in ſtables, and fed with ſuch proviſions as are before-hand prepared for them by the husbandmen and ſhepherds, who being now idle do nothing but feaſt, and live at their eaſe.

Now

Now for as much as at the beginning the inhabitants of *Egypt* were much troubled and molested by this inundation of *Nilus*, the Kings deputed certain persons to observe and measure the rising of it in the City of *Memphis*, who thereupon gave intelligence by letters unto all the Towns and Villages throughout the Land, how many foot, or how many inches, the water of the River was increased in height, and likewise at what time it began to abate and decrease; by which means the people, freed from their former care, upon the sight of the height of the river, and of the decrease thereof, understood what the future fertility would be, regard being had to the precedent years. Howbeit the cause of this inundation being unknown, hath put many Philosophers and Historians into much doubt, and contrariety of opinions, whereof we will speak a little, to the end we may neither exceed the order of the History, nor leave a thing so much debated and sought after unmentioned.

None of the old Writers ever durst treat of the rising of *Nilus*, of his fountains, of his mouths through which he enters into the sea, nor of other things, whereby, as the greatest of all the rivers of the world, he comes to be different from the rest, although they have sometimes in their books made mention of small rivers and torrents. Others, endeavoring to give a reason of the said things, have very much swerved from the truth. For they, which were in the time of *Hellanicus*, *Cadmus*, and *Hecataeus*, and all those which have written thereof, have wandred from the truth unto fables. Yea *Herodotus*, who wrote an History of many matters, desiring to give a reason of them, is contrary and repugnant to himself: *Xenophon* also, and *Thucidides*, whose Histories are approved for true, were never in *Egypt*; and they which have followed *Ephorus*, and *Theopompus*, who above all others have curiously enquired after these things, have nevertheless been abandoned by the truth. And truly all of them have failed, not only through negligence, but also for want of knowing the situation of Countries and regions: For from the first and most ancient times unto *Ptolomeus Philadelphus*, none of the *Greeks* ever passed not only so far as into *Ethiopia*, but they had not so much as the knowledg of the mountains of *Egypt*, so difficult and dangerous was the passage over them for to go into *Ethiopia*: But this same *Ptolomeus* was the first of all, who (entering into *Ethiopia* with a *Greek* army) diligently sought out the situation of all that region: Wherefore the ignorance of places hath been the cause of the fault which they have committed, who intreated of them before.

The head and source of *Nilus*.

Of the head then and source of *Nilus* there is none found until this present which hath written, that either he had seen it himself, or had heard any other affirm that he had been upon the place, and seen it, which is the reason why they have not written of it but by conjectures and opinions; although the Priests of *Egypt* maintain, that the River of *Nilus* hath his source and beginning from the great Ocean Sea which invirons all the world, but they have no certain testimony thereof, but intermingle things certain with those that are incredible, giving nevertheless some reason for it, but such as are hard to be beleeved. The *Troglodytes* who to shun the heat inhabit on the highest mountains (and are commonly called *Volgios*) do say, that beyond them there are certain watry countries full of marishes and springs, from whence, for the multitude of them joyned together, they conjecture and think the River of *Nilus* flows. But to the inhabitants of the Island of *Meroe*, whose opinion ought to be more credible, in regard they are neerer to those Springs, the beginning of *Nilus* is so uncertain, that they name it *Astaphon*, which is as much as to say, water coming out of darkness, and have surnamed the said river so from the ignorance of the place whence it springs. But as for us, that seems to come neerest to the truth, which is furthest from all fiction.

Now we are not ignorant, but that *Herodotus*, who hath written that *Nilus* passeth through the Eastern and Western *Libia*, doth say and maintain, that the *Nasamones* have more curiously sought out the source and beginning of *Nilus* then any other Nation, and thereupon they do affirm, that it springs from a certain Lake, and thence runs and descends into *Ethiopia*: nevertheless we will not give credit therein, either to the *Libians*, although their opinion be likely enongh; or to the Historian, alledging uncertain things. But because we have already spoken sufficiently of the sources and course of *Nilus*, we will now intreat of the cause of his rising and inundation.

The diversity of opinions touching the inundation of Nilus, *and his increase.*

Winds blowing out of the East during the Canicular days.

The Philosopher *Thales*, who was reckoned amongst the seven *Sages* saith, That the blowing of the *Etesian* winds do keep back the river *Nilus* from running into the sea, and how by the means of that repulsing of his waters, all the land of *Egypt*, which is a low and plain Country, comes to be overflowed. Which reason, although it seems to have some colour of truth, is notwithstanding very easily confuted as false; for if that were true, all other rivers, those *Etesian* winds blowing, would be augmented for the same occasion; and because that falls not out in the other parts of the world, there is need of seeking out another truer cause. *Anaxagoras* the Physician, holds that the melting of the snow in *Ethiopia* is the true cause of the inundation of *Nilus*, with whom his disciple *Euripides* agrees, there where he writes how that river encreases when the snows of *Egypt* do melt; which reason may also be easily contradicted, since it is manifest to every one, either that there are no snows in *Ethiopia*, in regard of the great heat which is there, or that there are, especially in the places neer to which *Nilus* begins his course, continual frosts and cold: And if any one will maintain, that there is abundance of snow in *Ethiopia*, yet must he confess notwithstanding, that that cause is not sufficient enough; for it is certain that every river, which increases by the melting of snow, yields a soft cold wind, and a thick and clowdy air; but *Nilus* alone amongst all others produces neither clowds, nor cool wind. *Heroditus* saith, that *Nilus* of his own nature is such as he is seen to be in the time of his increase and inundation

undation, and that in the Winter, the Sun deſcending towards *Libia* draws the humor of the water to him, for which cauſe the ſaid River decreaſeth at that time, contrary to his nature; but in Summer the Sun returning towards the Pole Artique, the Rivers, as well of *Greece*, as of other ſuch like places, do diminiſh and dry up; whereby he would infer, that it is not a thing to be marvelled at, if *Nilus* increaſeth in Summer, and decreaſeth in Winter. Howbeit if it were ſo that the moiſture of the river of *Nilus* ſhould be attracted in the Winter by the heat of the Sun, it would then neceſſarily follow, that the like ſhould befal the other rivers of *Libia*, and that their humidity being dried up they ſhould grow leſs in winter; but as this is far from truth, ſo is the error of the writer plainly diſcovered. Withall, the rivers of *Greece* do not augment in winter becauſe the Sun is far from them, but by reaſon of the great continuance of rains. *Democritus* the *Abderite*, doth not ſay that the increaſe of the waters proceedeth from the ſnows of the South; as *Euripides*, and *Anaxagoras* do affirm, but from thoſe of the North; for he ſaith, that the great heaps of ſnow, congealed during winter in the Northern Regions, do melt in Summer, and that of the vapors ariſing thence many thick clowds are ingendred on the tops of mountains, which being carried by the *Eteſian* winds to the higheſt of them, ſuch as thoſe of *Ethiopia* are, and there converted into rain, they are the cauſe of great and continual ſhowres, by means whereof the river of *Nilus* (when thoſe winds blow) doth riſe and increaſe. Which opinion may be eaſily rejected, if one will but conſider the time wherein the *Eteſian* winds do blow; for *Nilus* (as we have ſaid before) begins to riſe in the Summer Solſtice, at ſuch time as thoſe winds are in a manner down: Now when reaſon overſwayes opinion the wit of the writer is to be commended, but yet for all that, credit is not to be given thereunto. I will paſs by that which is evident, namely that the *Eteſian* winds come not rather from the North, then from the Weſt; for *Boreas* and other Northerly winds, are not alone called *Eteſians*, but thoſe alſo which blow out of the Weſt in Summer: And to ſay that the ſame happens not but in the mountains of *Ethiopia*, would be not only reproveable, but alſo unworthy of belief. *Ephorus* labours to give a newer reaſon for it, but very far from the truth; for he ſaith, that the earth of *Egypt* being raiſed up by the inundation of *Nilus*, the bottom of it remains naturally dry, and ſpungeous, and that there are found in divers parts of it many great overtures and hollow places, whereinto the water of the river doth in the Winter time ſink, which in the Summer time breaths out of the earth again as it were a ſweat, from whence the increaſe and inundation of *Nilus* do proceed. But this Author doth not only ſhew that he was ignorant of the places and nature of *Egypt* himſelf, but that he had not heard any man ſpeak thereof which knew them: For if the River of *Nilus* took his increaſe from the Land of *Egypt* it ſelf, there would be no inundation above the ſaid land on rocks and mountainous places, whereas the ſaid River, deſcending from the Country of *Ethiopia*, is for the ſpace of three hundred, threeſcore, and fifteen leagues

leagues in the ſame height and increaſe above *Egypt*, as when he enters into it. Furthermore, if the courſe of *Nilus* ſhould be made leſs by the little earth which it ſpreads over the Land of *Egypt*, it would be impoſſible for thoſe overtures and hollow places, which are not but on the ſupercifices of the earth, to receive and ſwallow up ſo great an abundance of waters. Likewiſe, if the current of the ſaid River ſhould be made lower by the earth which it ſpreads over the ſaid Land, it would come to paſs that thoſe overtures and hollow places would be higher then the courſe of it, and ſo it ſhould be impoſſible that from them ſhould iſſue ſuch abundance of water. On the other ſide, if the River of *Nilus* holds the higheſt place, it is not poſſible that the courſe of the water ſhould from the lower hollow places be carried upward. Who is he that will beleeve it to be feaſable, that the ſmall ſtreams, which flow out of ſo little a quantity of earth, ſhould add ſo great an increaſe of waters to this River, as that it ſhould cover and drown all the Country of *Egypt* therewith? I will pretermit alſo, how this reaſon will be found apparantly falſe, that in ſo little earth ſpread abroad, ſuch a quantity of water can be comprehended; for certainly the River of *Meander* draws along with it very much earth in the regions of *Aſia*, through which it paſſeth, and yet there is not found any ſuch increaſe of waters in it, as in that of *Nilus*. In like manner the Rivers of *Achelous* in *Acarnania*, and *Cephiſus* in *Bœotia*, deſcending from the *Phoceans*, have added ſo much earth unto thoſe Countryes, as it may be tilled and ſowed: By all which the error of the Author may evidently appear, and therefore ought no man to ſeek for truth in him, ſeeing his opinion is ſeldom found true.

Some Phyloſophers of *Memphis* have endeavored to render a reaſon of this increaſe of *Nilus*, which is not ſo much to be convinced, as not to be approved of. And they hold, that the world is divided into three parts, whereof the one is inhabited by us; the other is ſeated juſt oppoſite unto us; and the third, which is inhabitable, and burnt up with the heat of the Sun, is in the Country of *Thebais*.

Now if *Nilus*, ſay they, did increaſe in Winter, his ſource would be in our *Zone*, becauſe it rains there very much at that time; but for that his increaſe arrives in Summer, it is very probable, that then it is Winter in the *Zone* that is oppoſite to us; and that the great abundance of waters, deſcending from thence at that time, is the cauſe of that increaſe of *Nilus*. They further affirm, that there is no acceſs to the head of this River, for that ſpringing in the oppoſite *Zone* he runs through inhabitable Countryes, wherof, ſay they, is a witneſs the exceeding ſweetneſs of his water, proceeding from his paſſage through hot places and burnt with the Sun, and for that cauſe is he ſweeter then any other River, it being the nature of heat to give ſuch a taſte to water. But the confutation of this opinion is very evident; for it is impoſſible that the River ſhould come up unto us, from that part of the world which is oppoſite to us, eſpecially if the world be round. And if any one will labor to ſubvert the truth with arguments, the nature of things

is repugnant thereunto. But these same, to the end they may seem to understand it well, have set Desart and inhabitable places between, to keep their opinion from being convinced by manifest and apparant reason. Now it is requisite, that they, which will assure a thing for true and certain, should give some testimony to it, or should prove it by principles already admitted and received: For even as, according to their opinion, *Nilus* alone amongst all Rivers comes unto us from that part of the world, so should all other Rivers descend from it, as it happens in our Regions. Touching the cause which they alledg of the sweetness of the water, it is altogether without appearance of reason; for if the River should receive that sweetness from its being decocted by the heat of the Sun, it would produce no great creatures, nor have in it those many kind of fishes and strange beasts which it hath, for all water alienated from its nature produceth nothing: And because the nature of *Nilus* is clean contrary to that, we are to beleeve that such reasons given for the increasing of it are no way true. *Inopides* of *Chios* writes, That waters are in the earth cold in Summer, and hot in Winter, as is found in deep wells, the water whereof is in time of heat exceeding cold, and hot when the season is very cold; and that it happens so not without cause to the River of *Nilus* to be low and little, because the heat of the earth is consumed by the Country of *Egypt*, being full of humidity; and doth without any impediment increase in Summer, because *Egypt* is without rain, and for that then the earth cannot suck up the water of the River. But this answer may be returned to *Inopides*, that many Rivers of *Libia* in course and mouths like to *Nilus*, are not for all that like to him in his increase and inundation, as being high in Winter, and low in Summer; from whence it may be argued that his opinion is not right. *Agathargines* of *Gnydos* comes neerer to the truth, when he saith, that every year from the Summer solstice to the equinoctial of Autumn, it rains continually in the mountains of *Ethiopia*, and that therefore it is no marvel if *Nilus*, according to his nature, runs along in Winter only with the waters which proceed from his source, and that he increases in Summer by reason of the said rains: Now although none hath hitherto given a certain reason of the cause of the said increase, yet is not the opinion of either of them to be contemned; for we see many things to be done against nature, whereof it is hard to know the true cause. And of this many things serve for an argument which are done and happen in some parts of *Asia*; such as the great snows, which yearly for many days together, do after Winter is past cover the great mountains of *Scythia* neer to *Caucasus*: Likewise in the Countries of *India*, which are towards the North, there fals in a certain season of the year a huge quantity of hail of incredible bigness: And about the River of *Hidaspes* in the beginning of Summer it rains continually, and soon after it does so in *Ethiopia*. I shall not be then too far from the truth when I shal say, that the continual rains, descending from the mountains of *Ethiopia* neer unto *Egypt*, do cause the increase of the river of *Nilus*; the rather for that the strangers, which inhabit those mountains, do witness so much. And albeit that which is said of the nature of *Nilus* be contrary

Diodorus his opinion concerning the course of the inundation of *Nilus*.

to the things that are in our Countries, yet is not less credit for all that to be given thereunto; for we see that the South wind brings rain to us, and to the *Ethiopians* fair and clear weather; and the North winds are in *Europe* strong and vehement, but in *Ethiopia* weak and faint. Now to the end we may not exceed the manner of writing, there is hitherto enough said of the increase and innundation of *Nilus*, so that having devided this first book into two Treatises, we now to keep a mean, will enter upon the second, wherein we will treat of the ancient Kings of *Egypt*: and of the things which first of all were done there in the primitive times.

THE

HISTORY

OF

Diodorus Siculus.

The Second Book.

The Proem.

IN the former Book is contained, as it were, a Proem of the whole work; and all that the Egyptians *have written of the Creation of the world, of the first beginning of things; of their Gods, of the Cities that were built in their names; of the first original of men, of their manner of living, of the honor and glory of them amongst those, which were held to be immortal, and of the sumptuous edifices that were reared to their memory. Then is there a description of the situation of* Egypt, *of the almost incredible things that are reported of the River of* Nilus, *and of that likewise which the Historians and Philosophers have delivered concerning it, and of the difference and contrariety of them that have written thereof. Now it rests that the second Book, continuing the order of things before spoken, should recount the noble acts and atchievements of the ancient Kings of* Egypt *until the time of* Amasis, *beginning at the first manner of the* Egyptians *living.*

Chap. I.

Of the noble acts of the Kings of Egypt *until the time of* Amasis, *of their Sepultures, Piramides, and great riches.*

THe *Egyptians* have left us in writing, that Herbs, Roots, and Colewort leaves growing wild in Fields and Marishes, after they had approved of their taste, were at the beginning instead of all other meat unto them; and that the herb *Agrisis* was, in regard of its sweetness, and the commodity which it brough both to Men and Horses, first of all in use. And even at this day

day, in memory of the profit that came to them by it, do men gather and carry it in their hands when they go to make their prayers unto the Gods; having an opinion that man is a muddy and mooriſh creature, which they conjecture, as well from his baſe and natural extraction, as from that he hath more need of moiſt, then dry meats. The *Egyptians* ſay further, that fiſh was next in uſe amongſt them by reaſon of the great abundance which the River of *Nilus* yieldeth, eſpecially, when decreaſing, he returns to his former channel: And that afterwards ſome of them feeding on the fleſh of Cattel, wore the skins of them in ſtead of cloaths; making their houſes of reeds, and thereof do the marks and conjectures remain ſtill amongſt the ſhepherds of *Egypt*, who until this preſent make no account of any other dwelling then that which is covered with thatch. But after that ſuch a kind of living had continued a long time amongſt the *Egyptians*, they began to nouriſh themſelves with other fruits, amongſt the which they made them bread of *Loton*, the invention whereof was by ſome attributed to *Iſis*, and by others to one of the moſt ancient Kings of *Egypt*, named *Menas*. But the Prieſts of *Egypt* hold, that *Mercury* was the firſt inventer of Arts and Sciences; and the Kings of *Egypt* of things requiſite for the ſuſtenance and life of men: And for that cauſe were not Kingdoms left anciently to the children of thoſe which had raigned, but to thoſe who were known to have contributed moſt to the happy life of the people, who had power at that time to treat them Kings, either for the common good, or becauſe it was found written in their ſacred books that they were to do ſo. Of theſe Prieſts ſome have fabulouſly delivered, that the Gods, and Demi-Gods raigned firſt in *Egypt*, for the ſpace of eighteen thouſand years, or little leſs, and that the laſt of them, named *Orus*, enjoyed the Kingdom after his mother *Iſis*; furthermore, that after thoſe Gods, men had reigned there five thouſand years compleat when as we went into *Egypt*, which was in the hundred and eighty Olimpiad, *Ptolomæus* then raigning, called *Dioniſius* the ninth.

Bread made of *Loton*.

The Land of *Egypt* hath been for the greateſt part of time, under the Rule of the native Kings of that Country, and for a little while under that of ſome *Ethiopian*, *Perſian*, and *Macedonian* Princes; whereof four have been of *Ethiopia*, which have raigned there, not ſucceſſively, but at ſeveral times, for the ſpace of ſix and thirty years, or there about. The *Perſians*, under the conduct of their King *Cambiſes*, who by arms reduced all *Egypt* under his ſubjection, raigned an hundred, thirty, and five years there; but the *Egyptians* at length revolted from them, for their inſolencies, cruelties, and irreverence to the Gods of that Country. The laſt, which were the *Macedonians*, and their ſucceſſors, held the Empire of the *Egyptians* two hundred ſeventy and ſix years. Now beſides theſe ſame, all that have raigned over and above were *Egyptians*, to the number of four hundred, threeſcore and ten men, Kings; and five women, Queens; as it hath been left in writing in the ſacred books, which were made by the Prieſts, containing the greatneſs, magnificence, nature, manners, age, and excellent deeds of each of thoſe Princes. But in regard it would be too long and tedi-

The *Ethiopians* raign over *Egypt* 36 years. The *Perſians* 135 years.

The *Macedonians* 276 years. Four hundred and ſeventy Kings, and five Queens in *Egypt*.

tedious a matter for us to write of every one of them in particular, we will frame our Hiſtory of ſuch things only, as ſhall ſeem to be moſt worthy of memory.

Menas the firſt King o. Egypt.

The firſt then, that raigned in *Egypt* after the Gods, was *Menas*, who taught his people to worſhip thoſe Gods, to offer ſacrifices unto them, and afterwards to trim up beds, to furniſh tables with variety of diſhes, and to accuſtome themſelves to pleaſures, and a way of life more delicate and civil: But all this, ſay they, was abrogated a long time after by King *Gnefactus*, the father of *Vecchoris* the wiſe, upon this occaſion, leading his Army into *Arabia*, he came to be ſo diſtreſſed for victuals in barren and Deſart places, that he was glad to fall to ſuch homely cates as he could find amongſt the Country Peaſants, which proved ſo favory to his taſte in that extremity, as he ever after abhorred that delicate and coſtly fare, which had been uſed by the former Kings. And *Gnefactus* was ſo well pleaſed from thenceforward with a poor and ſimple diet, and lying on a mean and hard bed, that he commanded the ſame to be recorded in the ſacred books, and laid up in the Temple of *Jupiter* at *Thebes*. Now this was the cauſe, ſay they further, why the glory and honor of *Menas* is not come to our times.

The line of this *Gnefactus*, namely fifty two Kings, held the Kingdom of *Egypt* after him for the ſpace of a thouſand and forty years, of whom there is nothing worthy of memory extant.

The City of the Sun, or *Thebes*, nine leagues in circuit.

Buſiris raigned afterwards in *Egypt*, and eight of his ſucceſſors, the laſt of whom, named alſo *Buſiris*, built a great City, which the *Egyptians* called the City of the Sun, and the *Greeks Thebes*, whereof the Walls contained about nine leagues in circuit; In it he erected many great Edifices and ſumptuous Temples to the Gods, moſt gorgiouſly and beutifully adorned; and cauſed the houſes of private and particular perſons to be framed of four or five ſtories height, rendring the ſaid City the goodlieſt and richeſt, not only of *Egypt*, but of all others in the univerſal world.

An hundred Gates in *Thebes*.

Of this City, renowned over all for the greatneſs, power and excellency thereof, the Poet *Homer* ſpeaks, when he ſaith, that *Thebes* of *Egypt* is a City full of goodly buildings, having an hundred Gates, and two hundred men at arms, gallantly mounted on Horſes and Chariots at each of them for the defence of the City. There are ſome notwithſtanding which maintain, that this City had not an hundred Gates, but a great number, beſides the ſtately portals of Temples, and that therefore they were ſaid to be an hundred, namely many Gates.

Stables for 20000 Horſes.

Out of this City anciently went twenty thouſand Chariots to the Wars; and along the River, between *Memphis* and *Thebes* towards *Libia*, were an hundred ſtables, in each of the which above two hundred horſes could ſtand, the ruines and ſigns whereof are at this day to be ſeen.

We have heard, that not only this King *Buſiris*, but many alſo of thoſe which raigned after him, did wonderfully adorn this City with many rich and ſumptuous ornaments, and beutified it with ſundry gifts

of

of Gold, Silver, Copper, and Ivory; as alſo with ſtatues, like unto Colloſſees and Obeliſques, made of one only ſtone: So as it is moſt certain, that there hath not been a City under the Sun adorned and inriched like that. For of four Temples that were built there of a marvellous beauty and greatneſs, one, which was the moſt ancient, contained almoſt a league in circuit; and the Wall of it was an hundred and twelve fadome and an half high, and four broad.

They ſay moreover, that the riches of the ornaments was correſpondent to the magnificence of this ſo great a Temple, although the workmanſhip thereof, and charge of making it was more then wonderful. This building hath continued until our time; but the Gold, Silver, Copper, and thoſe ſtately Statues were carried away by the *Perſians*, at ſuch time as *Cambiſes* burnt the Temples of *Egypt*. And they carried away not only the chiefeſt ornaments of things out of *Egypt* into *Aſia*, but the very Artiſans themſelves, with whoſe Art and workmanſhip they built their magnificent Palaces, as well in *Perſepohs*, as in *Suſa*, and *Media*. The abundance of Gold and Silver, that was in *Egypt*, was ſo great, as that little Gold, which ran out of the fire whereby all things were conſumed there, was found, upon the weighing of it, to amount unto three hundred talents, and the Silver unto two thouſand and three hundred.

An incident of King Simandius *his Sepulcher.*

THe Sepulchers of the ancient Kings of *Egypt* were made with ſuch wonderful Art, as their ſucceſſors could not make the like. The Prieſts of *Egypt* relate, how they find in their ſacred books, that there were ſeven and forty ſepulchers of their Kings; of which in the time of *Ptolomæus Lagus* were but ſeventeen remaining, and of thoſe, part were ſpoiled and conſumed when as we went into *Egypt* in the hundred twenty and four *Olimpiad*. Which things are not only delivered by the *Egyptian* Prieſts, but alſo many *Greeks*, and amongſt them *Hecatæus* (who coming to *Thebes* in the time of *Ptolomæus Lagus* wrote the Hiſtory of *Egypt*) are therein of our opinion. And eſpecially the ſaid *Hecatæus*, declaring in particular the manner and order of the firſt Sepulchers of the Kings, (wherein it is ſaid that the Concubines of *Jupiter* were interred) writeth, that the Sepulcher of *Simandius* contained aboved half a league about; at the entrance whereof was a Gate made of Porphiry, four hundred and eighty foot long, and ſix hundred, ſeventy and two foot high; next unto which was a ſquare Gallery of ſtone five hundred and forty foot every way: In it on the top of the pillars were baſtions after the antique faſhion all of one ſtone four and forty foot high, and the covering was all of ſtones ten foot broad, inriched with a number of Azure ſtars: Forth right was another Gate like to the former, but fuller of work and ſculpture, where were three great Statues of one only ſtone a piece, the workmanſhip of *Memnon*; the one of them, repreſenting the King ſitting, ſurpaſſed in bigneſs all the Statues of *Egypt*, for the meaſure of his foot was almoſt twelve

Memnon the Sculptor. A huge ſtatue.

twelve foot; the other two were leſs, reaching but to his knee, the one ſet on his right hand and the other on his left, for his mother, and his daughter. This work was wonderful, not only for the greatneſs of it, but for the Art that was obſerved in it, as alſo for the excellency of the ſtone, wherein, as huge as it was, there was not ſo much as a brack, or any blemiſh. Upon is was written,

The Epitaph of *Simandius*.

Simandius *King of Kings am I.*
Now if that any one deſires to know,
Or more of me, or where 'tis I do lie,
Let him then ſtrive my high deeds to outgo.

At the ſaid ſecond Gate there was moreover an Image of his mother of one only ſtone, thirty foot high, having upon her head three Crowns, in ſign that ſhe was the daughter, wife, aud mother of a King.

Neer to that Gate was another Gallery more magnificent then the former, in regard of the variety of the ſculptures, where was ingraven the war, which King *Simandius*, with four hundred thouſand foot, and twenty thouſand horſe, made upon the *Bactrians*, who were then under the obedience of his ſons, that were up in rebellion againſt him; and this portraiture was divided into four parts, according to the order of his Army. The firſt Wall contained the ſiege of the *Bactrians* City, on that ſide where the River beats upon it, and the manner how the King, fighting againſt ſome of his enemies, did with the aſſiſtance of a Lion put them to flight. Some Hiſtorians hold this to be a true ſtory, and that the King in his victories uſed the help of a Lion, brought up tame by him: Others ſay, that in regard of the great corporal force which a Lion hath, the King would by the reſemblance of that beaſt ſignifie the ſtrength and vertue of his body and courage. On the ſecond Wall was ingraven the priſoners, which the King had taken, deſcribed without hands, and without privy members, as a note of infamy on them for their cowardly hearts, and feeble bodies. On the third Wall were the ſacrifices and tryumphs of the King, upon the ſubduing of his enemies, moſt excellently ingraven and painted. In the middle of the Cloiſter were two huge Statues of one only ſtone forty foot high, upon the which the three paſſages into the Cloiſter opened. Neer to thoſe Statues was as it were a Court-houſe born up on pillars, four hundred and eighty foot ſquare; and in it were many figures of wood, which repreſented both thoſe that pleaded, and thoſe that looked upon the Judges pronouncing ſentence; thoſe Judges, to the number of thirty, were ingraven on a part of the Wall, and in the midſt of them the Preſident, about whoſe neck hung the picture of truth, having his eyes half ſhut, and about him a great heap of books: By theſe Images were ſignified, that Judges ought to be upright and uncorrupt, and that the Preſident ought to have regard to nothing but the truth. Then was there a Gallery full of rooms, and in them many kind of delicate meats ready dreſt. Laſtly, high above all the reſt was the picture of King *Simandius* painted with divers co-

lours, offering to God the Gold and Silver which he had drawn year by year out of his Gold and Silver Mynes, whereof the whole sum was inscribed there, amounting in all unto thirty and two thousand millions of Crowns.

An incredible vast sum.

Next after was the sacred Library, at the entrance whereinto this was written, *The Medicine of the Mind.* In this Library were the Images of all the Gods of *Egypt*, and that of King *Simandius* offering such oblations to each of them as were belonging to them, shewing that *Osiris*, and his successors had contributed very much to the instruction of the people, as well by the reverence which they bore to the Gods, as for the justice which they exercised amongst men. Adjoyning to this Library was a very fair room, and in it twenty beds, to eat upon, richly furnished, and dedicated to *Jupiter* and *Juno*, as also the Statue and Image of the King, where his body was seen to lie interred. Round about this same were many Tabernacles painted all over with the resemblances of those beasts which were proper for the sacrifices of the *Egyptians*, all of them ascending towards the sepulcher. The Tomb was invironed with a Circle of Gold, that was three hundred threescore and five cubits about, and a foot and an half thick; in it were described from cubit to cubit the three hundred threescore and five days of the year, the course of the Stars, and what they signified according to the observation of the *Egyptian* Astrologers; but this Circle of Gold, say they, was carried away at such time as *Cambises* and the *Persians* possessed the dominion of *Egypt*. This mouument of *Simandius*, was not only more sumptuous, but also more manificent, and of a more excellent workmanship, then all the rest.

The sepulture of *Simandius*.

A circle of Gold 365 cubits about, and a foot and an half thick.

Now the *Thebans* do publickly vaunt, that they are more anciently then all others, that Philosophy and Astrology was first invented by them, and that the scituation of their Country hath greatly helped them for the understanding of the motion of the Stars in their setting and rising; and therefore they measure the days, not by the Moon, but by the Sun, making the month of thirty days, and so they perfect the whole course of the year, by adding five days and a quarter to the twelve months, without interposing intercalair months, and substracting days, as some of the *Greeks* do. They have so diligently sought out the defects and Eclipses of the Sun and Moon, that thereby they have first of all prognosticated things to come.

The *Egyptian Thebans* Inventors of Philosophy & Astrology.

A continuation of the History.

King *Ogdus*, surnamed *Uchoreus*, descending from this *Simandius*, built *Memphis*, containing in circuit about ten leagues, the faireſt and chiefest City of all *Egypt*, scituated in the most opportune and convenient place of all the Country, there whereas *Nilus*, divided into many parts, makes the form of the letter *Delta*; so that being as it were inclosed by the River it opens or shuts the passage to them that would sail upward. It is a very strong City, and well seated; for against *Nilus*, which runs along by it, there are on the South side very high

Ogdus, *Memphis* built by *Ogdus*.

high and great banks, which serve both for a defence against the inundation of the water, as for a rampart against any enemy that would attempt it on the lands side: on all the other sides there is a great and deep Lake, which being filled by the rising of the River, that enters into it on all parts of the City, except where the banks are, it renders it very strong, and well fortified. So good and commodious a seat then did the founder of this City chuse, as the other Kings his successors, leaving *Thebes*, built Palaces and houses in it; wherefore from thence-forward the magnificence of *Thebes* decreased, and that of *Memphis* increased, until the time of *Alexander* of *Macedon*, who built a City after his own name neer to the sea; which all the Kings of *Egypt* ever since have labored to augment, some of them inriching it with many goodly things, and with many oblations offered to the Gods, so that it is accounted for the first or second of all the world: But we will speak of it hereafter apart.

Alexandria.

After that *Ogdus* then, the founder of *Memphis*, had caused that bank and lake to be finished, he built a Palace, nothing inferior to those which since have been elsewhere made, but for all that no way equal to those, for magnificence and ornament, which had been erected by the former Kings his predecessors. For indeed the *Egyptians* have never made any account of the present life, but contrarily have greatly esteemed the glory of the future, which cannot be acquired but by vertue: And they call our houses Inns, as a place where we cannot long remain, and the sepulchers of the dead, everlasting habitations, because the abiding in hell is infinite; Wherefore they contemn the great curiosity in building of houses, and place all their care and study on the magnificence of sepulchers.

Some will have it, that the City of *Memphis* was so named by the founder thereof from the name of his daughter, and have fabulously invented, that *Nilus* became inamoured of her, that in the shape of a Bull he forced her, that he had a son by her, whom the inhabitants, for his great vertue, called *Egyptus*, and that from him the Country was so named: Moreover, that coming to raign he was most gracious, just, and in all things excellent, so that his vertue, and goodness towards every one, being generally known and applauded, he had the honor to be in that manner called *Egyptus*.

Egyptus.

A long time after the decrease of this King *Egyptus*, *Miris*, the twelfth of his succeeding race, held the Kingdom of *Egypt*, and built in *Memphis* the Porch, which is on the North-side, a work surpassing all others; and a little more then six leagues above the City he caused a lake to be made, wonderfully commodious and of incredible bigness; for it contained an hundred twenty five leagues in circuit; and the depth of it was in some places fifty fadom: So that who will regard the greatness of the work, and the infinite good which redounded to the *Egyptians* thereby, as also the wisdom and prudence of the King, he cannot be praised according to his merits. For whereas the rising and increase of *Nilus* is uncertain, and that according thereunto the land produceth greater, or lesser store of fruit, he caused this Lake to be made, as a receptacle for the water of the said increase, to the end

Miris.

that when it roſe too high, and that the waters ſtayed longer there th
was needful, it might keep the Country of *Egypt* from becoming u
profitable by over much mud, and alſo that it might ſupply the defe
of the water when it chanced to fail, for the better preſervation of th
and fruit. He cauſed a trench, above five leagues in length, an
ſeed forty fadom broad, to be digged from the River of *Nilus* to t
ſaid Lake, in which the water of the ſaid River being received and kep
might bring great commodity to the husbandmen, by ſometimes ope
ing, and ſometimes ſhutting the ſluce of the ſaid trench, according
the increaſe of the water; which was not done but with a very gre
charge, for to open or ſhut the ſaid trench coſts fifty talents at
time. This Lake to the infinite benefit of the *Egyptians* continu
in its intire even to this day, retaining the name of its found
Miris.

This King *Miris* the twelfth after *Egyptus*, when he cauſed the ſa
trench to be digged, left in the midſt of it an high place, where h
built his ſepulcher, and erected there two Pyramides, fifty and tw
fadom high, the one for himſelf, and the other for his wife, and on the
cauſed two ſtatues of ſtone to be placed, ſeated in a throne; thinkin
by ſuch works to render the memory of his vertuous deeds immorta
He gave the revenue of the fiſh, which was taken in that Lake, to h
wife, as well for ſweet ointments and perfumes, as for other things n
ceſſary for the adoring of her perſon; which revenue amounted to
talent of ſilver every day. And it is ſaid, that there are two and twe
ty ſeveral kinds of fiſhes in that Lake, whereof it produceth ſo great
quantity, as it abundantly ſerveth all the ſtrangers that come thither t
ſalt it, although the number of them be very great.

The ſepulcher of *Miris*.

Seſoſtris, the ſeventh of the race of this *Miris*, coming to be King
ſurpaſſed all his anceſtors in glory, and excellent deeds; now becau
not only the *Greeks* that have written of him, but alſo the *Egyptia*
Prieſts, and they who chaunt out his praiſes, do not agree well toge
ther, we will only deliver that of him which is likely to be true, bot
for their concurrence in opinion, and for the marks yet remaining there
of. After the birth then of this *Seſoſtris*, his father performed a com
mendable act, and worthy of a King, for aſſembling together out o
all *Egypt* the children, which were born on the ſame day as his ſon was
he cauſed them all to be brought up and taught the ſame good diſci
plines and exerciſes with him, thinking that by being thus educated and
inſtructed together, their love to one another would be the greater;
and that they might be the more hardy and fitting for the Wars, he in
ured them to continual labor and pains taking, for not one of them
was permitted to eat a bit of meat till he had run eleven leagues, or
more; by which exerciſe he became a ſtrong and luſty man of body,
and couragious and ſtout of heart.

The excellent education of a Kings ſon.

Firſt of all then *Seſoſtris*, being ſent into *Arabia* with an Army of
ſuch as had been brought up with him, and that had been always ex-
erciſed in hunting, and uſed to ſuffer hunger and thirſt, reduced un-
der his obedience that whole Nation, which before had ever been
free, and unaccuſtomed to ſubjection. Paſſing afterwards into *Libia*,
he

he ſubdued the moſt part of it, being yet a very youth. Now coming, after the deceaſe of his father, to ſucceed him in the Kingdom of *Egypt*, he was carried by the thought of what he had already atchieved to aſpire unto the making of himſelf King of all the World: Howbeit there are ſome which ſay, that he was exhorted thereunto by his daughter *Athirtia*, who full of underſtanding and prudence remonſtrated unto her father, that he might eaſily with ſuch an Army command over all men living. Others affirm, that ſhe being expert in the Art of Divination knew all future things, as well by the courſe of the Celeſtial ſigns, as by ſacrifices. Many others maintain, that *Vulcan*, after the birth of *Seſoſtris*, appeared to his Father, foretelling him, that his ſon ſhould be Lord of all the Earth; and how that was the reaſon why his father cauſed him to be educated in that manner beforementioned with his Contemporaries, and accuſtomed to Royal things, to the end he might be the more worthy of poſſeſſing the univerſal Monarchy; and that *Seſoſtris* coming to be a man, and underſtanding the prediction of the God, with an invincible courage raiſed a mighty Army for that purpoſe. But firſt of all, that he might the more eaſily bring his deſign to paſs, he gained the love and goodwill of all the *Egyptians*, as well thereby to induce the men of War to undergo the danger of death under the conduct of their Leaders and Commanders, as to keep thoſe which he left in *Egypt* from plotting and attempting ought againſt him: And to that end he labored to win them by benefits, giving to ſome mony, to ſome lands and poſſeſſions, remitting unto others the penalties they had incurred, obliging both the one and the other unto him by his effability, courteſie and good words, letting many go unpuniſhed for the offences they had committed againſt his Royal Perſon and Dignity; and diſcharging all the debts of thoſe which had borrowed mony of others, the number of whom was infinite. Moreover, this King *Seſoſtris* divided all *Egypt* into thirty and ſix Provinces (which were called Provoſtſhips) eſtabliſhing in each of them a Pretor, as well to receive the Kings mony and tributes, as to look diligently unto all things that were requiſite and profitable for every of thoſe Provinces. After this, he made choice of the ableſt and ſtrongeſt men of all the Land to ſerve under him for ſoldiers in his Army, to the end he might by their aſſiſtance the better accompliſh that which he had determined and undertaken. And this Army of his conſiſted of ſix hundred thouſand foot, twenty four thouſand horſe, and twenty eight thouſand fighting Chariots; over all the which he eſtabliſhed for Commanders the moſt part of them that had been brought up with him, men (as is before ſaid) exerciſed for War, and from their childhood addicted to vertue, in number above ſeventeen hundred, and that bore a mutual and brotherly affection to the King, who on the other ſide had beſtowed fertile Lands and poſſeſſions on them, to the end, that being furniſhed with all things neceſſary, they might without fear of want apply themſelves the more freely to their imployment in the Wars.

Seſoſtris the great.

Six hundred thouſand foot, 24000 horſe, 28000 Chariots.

Things being thus ordained and prepared for his enterpriſe, he firſt of all aſſailed the moſt Southerly *Ethiopians*, and having vanquiſhed them

them in battel he constrained them to pay him tribute of Ebony, Gold, and Elephants teeth. Afterwards he sent his fleet, consisting of four hundred ships, into the Red Sea; and he was the first that found out the use of Galleys, and that reduced under his obedience all the Islands of that Country, and all the sea coast even to the Indiaes. In like manner he subdued all *Asia* with his land Army, not only the people which were afterwards surmounted by *Alexander*, but other Nations also unto whom *Alexander* never approached; for he passed the River of *Ganges*, running over all the Land of the *Medes* to the great Ocean Sea, and went beyond the Country of the *Scythians* even to the River *Tanais*, which separates *Asia* from *Europe*; where leaving many *Egyptians*, neer the Lake *Meotis*, he gave beginning to the people of *Colchos*: The conjecture which they make of this Colonies descending from the *Egyptians*, is drawn from their childrens being circumcised after the manner of those of *Egypt*, for they observe that ancient custom of theirs, as also the *Jews* do. He compelled the remainder of all *Asia* to yield him obedience, and conquered the most part of the Islands of the *Ciclades*; from whence marching into *Europe*, and passing through the Country of *Thrace*, he was in great danger of losing his Army, as well for want of victuals, as for the difficulty and roughness of passages. But putting an end to his expedition in *Thrace*, he caused divers pillars to be erected in the Countryes which he had conquered, whereon was written in *Egyptian* letters, called Hieroglifiques, this ensuing.

The King of Kings, Sesostris, *did this Land,*
By force of Arms subject to his command.

Moreover, in those Countries by him subdued, which had carried themselves manfully and valiantly against him, he caused on pillars there erected the privy members of a man to be ingraven, and on others in those which had behaved themselves basely and cowardly, the privy parts of a woman; giving thereby to understand the nature of the people which he had vanquished. In some places he caused his statue in stone, according to the age he was then of, to be set up, holding a bow and arrow above four cubits long. When as then he had shewed himself most gracious to all his subjects, and after nine years fully accomplished had quite abandoned the further thought of arms, he ordained to every Nation, which he had subdued, what tributes and presents they should yearly bring him into *Egypt*, whither returning with all the prisoners he had taken (whereof the number was infinite) and the pillage of Kingdoms he had conquered, he became farr more renowned for his so many high and glorious atchievements then all the most famous Princes his Predecessors. Not long after he beautified and adorned all the Temples of the Gods of *Egypt* with the chiefest and most precious spoils of his enemies; and rewarded his soldiers, that had served him well in his Wars, according to every ones merit; nor were they alone inriched by this expedition, but all the Country of *Egypt* likewise flourished exceedingly with the great abundance which it had of all things. *Sesostris*

Sesostris having in this manner given a period to his Wars, bestowed on his Commanders, whose magnanimity was well known to him, all the Countries which he had conquered: and demanding nothing for himself but perpetual glory, he caused many fair and stately works to be made of an infinite expence, acquiring immortal praise to himself thereby, and assured security to the *Egyptians* for the future: And beginning first at the Gods, he caused a Temple to be erected in every City of *Egypt* to that God which was adored there, using for the building of them, not the labor of the *Egyptians*, but of those whom he kept as prisoners and slaves, causing it to be inscribed on all those Temples, that no *Egyptian* was forced to work in the making of them. It is said, that the *Babylonian* slaves, being tired with the continual pains they took in those works, and with the misery they endured, fell from their obedience to the King in the place where they abode neer the River of *Nilus*, and began to wage War with the *Egyptians*; and finally having divided the Territory which they had seized upon, amongst themselves, they built a City there, and called it *Babylon*, after the name of their Country; in the same manner, as they say, *Troy* was called, which is at this day still standing upon *Nilus*. For when *Mendans* sailed from *Ilian* into *Egypt* with a great multitude of prisoners, the *Trojans* rebelling against him fought with him so long, till having recovered their liberty they founded that Town, which bears the name of their Country. Howbeit I am not ignorant, that *Ctesias Gnidius* hath written otherwise of these Cities, saying, that they, which came into *Egypt* with *Semiramis*, gave them the name of their Countries after they had built them. But it is hard to find the truth of these things, howsoever we have delivered that which is written of them, that they who come after us may chuse and follow the truth.

This King *Sesostris* also caused great mounts of Earth to be raised, whereupon he built certain Cities which before were seated in low places, to the end that the men and cattle belonging to them might be secured from the inundation of *Nilus*. In all the Country reaching from *Memphis* to the Sea he caused a great many Canals to be digged, by the means whereof that City might be the more abundantly furnished with victuals and other things by the easie and quick transportation of them thither; and which is of more importance, he therewith fortified all the places by which the enemy might enter into *Egypt*, for the greatest part thereof, that before was facile of access, was by the multitude of the Canals made more defensible, and harder to be invaded. He drew a Wall on the East side of *Egypt* towards *Syria* and *Arabia*, from *Pelusium* to the City of the Sun through the Desarts, fourscore and fourteen leagues in length. He caused a ship likewise to be made of Cedar, two hundred and eight cubits long, guilded all without, and silvered within, whereof he made an oblation to the God that was chiefly adored at *Thebes*. Moreover, he made two square pillars of hard stone, each of them an hundred and twenty cubits high, wherein was described, both the greatness of his Empire, and the value of his demains and revenue, as also the number of the people and Nations which

A wall of marvellous length.

which he had subdued. He placed also in the Temple of *Vulcan* at *Memphis* the Statues of himself and his wife, each of them made of one only stone, thirty cubits high, and those of his children twenty cubits height, upon this occasion following, after he had discharged his Army, and was not far from *Peluſium*, without any thought of War, and wholly given to rest, his brother, having invited him, with his wife and children, to a supper, plotted against his life; for after they were risen from table, and gone to their lodging, he set the chamber where they lay on fire with dry wood, which before-hand he had prepared for that purpose; now the flame beginning to appear, the Kings guard like men half drunk cryed out, and awaked the King, who holding up both his hands to Heaven, and praying to the Gods for the saving of his wife and children, escaped sound and safe from the fire, against the opinion of every one: Immediately whereupon he performed the vows, which he had made to the Gods, especially to *Vulcan*, as his chief deliverer. And whereas this King was famous for many great and noble acts by him done, this was reputed to be the most glorious and magnificent: That when those Nations which he had vanquished, together with those vnto whom he had given Kingdoms, and the Commanders which he had ordained for the guard of Provinces were come into *Egypt* at the time assigned them, to offer him the presents and tributes due from them, though in all other things he did them honour, yet if he happened to go to the Temple, or went anywhere into the City, he caused four of them to be fastened to his Chariot, in stead of Horses: Shewing thereby, that no other King or Commander was to be compared to him in vertue or high deeds, seeing he had surmounted and overcome them all. Verily it seems, that this King hath surpassed all others that ever have raigned, as well in matters of War, as in gifts and oblation to the Gods, and in sumptuousnes and excellency of works by him made in the Land of *Egypt*, where when he had raigned thirty and three years, his sight failing him,

The death of *Seſoſtris.* he imbraced a desired death.

Now it is hard to find a name worthy of his vertues, for as he was a man of a most extraordinary high courage, and admirable not only to the Priests, but to all the people of *Egypt*, with the same magnanimity of mind, as he had atchieved so many glorious things, he bravely incountred death. And so great and lasting hath the renown of him been even to posterity, that when the *Perſians* (many ages after) held the Kingdom of *Egypt*, *Darius*, the father of *Xerxes* going about to set up his Statue above that of *Seſoſtris* in the City of *Memphis*, the high Priest publickly contradicted it, and maintained to the said *Darius*, that his acts were not yet like to those of *Seſoſtris*. With which answer *Darius* no way offended, but rather well pleased with so free a speech, said, that he would endeavor to be nothing inferiour to *Seſoſtris* if he lived so long as he, desiring the Priest to confer his age with his acts, and how that would be to him a testimony of his vertue.

Seſoſtris the second. After the death of *Seſoſtris*, his son, taking upon him the Kingdom and name of his father, was in nothing an imitator of his glory and ver-

tue, but he was afflicted with the same misfortune as his father; for having lost his sight, which either hapned to him by kind, or (as others have invented) for his impiety against the River of *Nilus*, seeking to turn his natural course, he was constrained to fly unto the Gods for succor, but notwithstanding that for a long time together he made many sacrifices unto them, yet was he not heard nor assisted till at the tenth years end, he received this answer, that he should first appease the God that was adored in the City of *Heliopolis*, and then present himself before a woman that had never had to doe with any man but her husband; whereupon he began with his own wife, and having made tryal of I know not how many, he could find none that was honest, but only one Gardiners wife, whom upon recovery of his sight he married and caused all the others to be burnt alive in a Town of *Egypt*, which they of the Country afterwards called the sacred heap of Earth: Then rendring thanks to the God of *Heliopolis*, according to the command of the Oracle, he erected two pillars there of one only stone a piece, eight cubits broad, and an hundred high.

After this King *Seſoſtris* the second, many raigned in *Egypt*, without performing any thing worthy of memory, unto a King, named *Amaſis*, who ruled with more violence then any of the former; for he punished and tormented many of his subjects without cause; others he deprived of their goods and fortunes; and to all he was proud and intolerable. This cruelty was endured and dissembled (because there was no means of revenge) till that *Actiſanes*, King of *Ethiopia*, came down into *Egypt* against him, and then was the hidden hatred to *Amaſis* discovered, himself made a prisoner, and his whole Kingdom (by the revolt of the most part of his subjects) reduced under the obedience of the *Ethiopians* and *Actiſanes*, who using his fortune moderately governed the *Egyptians* with great equity and justice; repressing theft by a new manner of way, without putting the malefactors to death, or letting them go unpunished; for having appointed a day of judgment for them, and assembled them all together in one place, he mildly condemned them to have their noses cut off, and to be banished to the uttermost parts of the Desart, and there caused a City to be built for them, named *Rinnocolura* from their cut noses, which being seated on the confines of *Egypt* and *Arabia*, is in want of all the commodities serving to mans life; for all the region about it is salt, and within the incloſure of the Walls of the City was but one Well, and that so brackish as it was utterly unprofitable: But he confined them to that place, to the end their neighbors should not be corrupted with their bad manners, nor their injuries to others be unknown; and that being reduced into a necessity of all things in such a Desart Country they should be constrained to seek out some means to live. These exiles then cleaving certain caves in two, which they found in the adjoyning fields, made nets of them, and set them up for a great space all along the Sea shoar, whereby they found means to live by feeding on the quails which they took, whereof great store flocks thither continually to prey upon the fish there.

Amaſis.

Actiſanes King of *Ethiopia*, conquered *Egypt*.

The punishing of theeves.

This *Ethiopian* King being dead, the *Egyptians* after they had recovered

vered their liberty, created one amongst them; named *Miris*, King, whom some surname *Maro*, a man altogether unfit for War; who made a sepulcher for himself, called the *Labyrinth*, certainly a very marvellous thing, and is hard to be imitated, not so much for the greatness, as for the cunning of the work; for they that enter into it, cannot come out of it again, unless they have a guide that knows the way exceeding well: Some say that *Dædalus*, going into *Egypt*, admiring the Art of this structure, made one like unto it for King *Minos* then raigning in *Candie*, wherein it is fabulously said, that the *Minotaure* was incloted; but the *Labyrinth* of *Candie*, is not found now, being ruined either by men, or time; whereas that of *Egypt* hath continued intire even to this day. After the death of the said *Miris*, and of those that succeeded him to the fifth generation, *Egypt* then being without a King; they elected thereunto one of the worthiest and most vertuous persons amongst them, whom the *Egyptians* called *Cetes*, and the *Greeks Protheus*, and he raigned in the time of the War of *Troy*. This Prince, as they say, was skilful in divers Arts and Sciences, and used to transform himself into many several shapes; so that he seemed somtimes to be a beast, somtimes a tree, and then again a fire, or other such like thing, as the Priests themselves do report of him; who add further, that *Protheus* attained the knowledg of these things by his continual conversation with the Priests and Astrologers. But the custom which the Kings of *Egypt* then used, gave the *Greeks* occasion to feign these transformations; for they ordinarily wore on their heads, in sign of principality, the forepart of a Lion, of a Bull, or of a Dragon; somtimes a tree, a fire, or sweet odours, which served not only for an ornament unto them, but struck a kind of dread also, and superstition into those that beheld them. To *Protheus*, after his death succeeded his son, who imployed all the time of his life in nothing but gathering together, and heaping up treasures, by raising his revenue, and many other indirect ways: He was a man of so base and narrow a mind, that all his affection was set on covetousness, never doing any good, either to the Gods, or to his subjects; so that not like a King, but like a griping miser, he left behind him after his death, for all his glory, more Gold and Silver then all his predecessors, amounting in all to forty thousand talents. This too avaricious King had seven successors, so much given to their pleasures, that the holy books contain nothing worthy of memory done by them, except it were one of them called *Nileus*, from whom the River, which before was called *Egyptus*, was named *Nilus*, because he rendred it so commodious for the inhabitants by the many Canals that he made in divers necessary and opportune places.

Chemmis, the eight after *Protheus*, raigned fifty years in the City of *Memphis*, and there erected the greatest of the three Pyramides, which are reckoned amongst the Wonders of the World. These Pyramides are distant from *Memphis* on *Libia* side, seven leagues and an half, and about three from *Nilus*, which both for the Art and workmanship, are wonderful to those that behold them. The greatest of them

Miris, or *Maro*.

A Labyrinth.

Cetes, or *Protheus*.

A covetous King.

Chemmis.

them is four square, each of the sides whereof is an hundred and fourscore fadom at the bottom, and two hundred and forty high: Each side on the top is sixteen fadom, diminishing by little and little unto the point. The whole structure is made of a certain hard stone, and very lasting, for that Pyramide hath continued intire until now, for the space of almost a thousand years, and as others say above three thousand and four hundred; the stones thereof were brought from *Arabia*, a mighty way thence. This Pyramide was carried up with mounts of Earth, for at that time they had not the knowledg of making scaffolds, and engines proper to do it withall. Certainly it was a marvellous work, especially in a sandy ground, where there is no sign of any mount, or hewing of stone, so that this huge fabrick seems to be the work of Gods, and not of men: Wherefore the *Egyptians* have devised many strange things thereupon, saying, that those mounts were made of Salt and Saltpeter; which being afterwards liquefied by the inundation of *Nilus*, wholly decayed of themselves without any labor of man: But such an opinion is very far from the truth, for those mounts were made, and unmade, by the force and labor of men, who to the number of three hundred and threescore thousand wrought continually, for the space of twenty years, in the building of this huge Pyramide.

Three hundred threescore thousand men wrought continually, for the space of twenty years, in the building of one Pyramide.

After the decease of *Chemmis*, his brother *Cephus* took upon him the Kingdom, and raigned fifty and six years; some affirm, that not his brother, but his son named *Chabreus*, succeeded him, which is most probable, because his successor, in imitation of his predecessor, erected the second Pyramide, like to the first both in structure and art, but not altogether so great, for each of the sides are not above an hundred and forty fadom at the bottom. All the mony that was spent, about the building of the first Pyramide, in Herbs and Onions only (for the workmen did eat nothing else) amounted to above sixteen hundred talents; the expence of the rest is not found in writing, neither is there any entrance into them, but only on one side. None of the Kings, that erected those Pyramides for their sepulchers, were buried in them, for the people were so incensed both by the great pains and labor they indured in making those works, and by the tyranny and cruelty which the Kings used towards them, as they either tore their bodies in pieces, or cast them out of their monuments; so that some of them commanded their domestical servants to hide their bodies after their death in some vile and obscure place, to the end they might by that means avoyd the fury and insolency of the people.

Cephus, or *Chabreus*.

The second Pyramide.

The expence of herbs only in the building of the great Pyramide amounted unto 1600 talents.

To King *Chabreus* succeeded *Micerinus*, whom some have called *Cherinus*, the son also of *Chemmis*, that built the first Pyramide: But his *Micerinus*, prevented by death, did not finish the third Pyramide by him begun, which contained an hundred and twenty fadom at the bottom, and the Wall of it, for four fadom high, or thereabout, was of black stone, like to that of *Thebes*, the rest of the same stone as the other Pyramides; but this same was as well for the greatness,

Micerinus.

The third Pyramide.

as for the workmanship, and cost of the materials, inferior to the rest. There was on the North-side of it inscribed the name of the Author *Micerinus*, who abhorring the inhumanity of the former Kings was very gentle and loving to his subjects, and most willingly did all things which he thought would gain the good-will of every one, making little account of mony, and bestowing gifts on those which had well and rightly judged. There are three other Pyramides, containing fourscore fadom on every side, which are in structure and workmanship (save only in greatness) like unto the other precedent three, and these, they say, were made by those three last Kings for their sepulchers of their wives; surpassing not only in structure, and in cost all the other works of *Egypt*, but also in the excellency of the Artisans, whose architecture and workmanship is so marvellous, that it is preferred before the charge the Kings were at in building them; for they imployed the graces of their wit and understanding in the erection of them, and the Kings only the mony and labor of others. But it is certainly found, either by the inhabitants of the Country, or writing, who were the Authors of these three Pyramides; some hold that they were the three Kings aforesaid, some name others; as of the greatest, *Armeus*; of the second *Amasis*; and *Masus* of the third; of which notwithstanding others have delivered, that it was the sepulcher of a Curtisan, named *Rhodope*, which had been erected at the common charge of certain Princes her Lovers.

Bocchorus. Next of all *Bocchorus*, a man of a strong and able body, and exceeding others in vivacity of spirit, held the Kingdom of *Egypt*: A long time after him, an *Ethiopian* called *Sabbachus* was King thereof, who *Sabbachus the Ethiopian.* was more commended for his reverence and liberality to the Gods then all his ancestors; the great sign of his vertue was his integrity and the profitable punishment (which for the preservation of the Laws) he inflicted on malefactors; for those that were condemned to lose their heads he would not put to death, but he compelled them to work in the City with irons on their legs, from whence he drew a great revenue; for by such servants he got a great deal of mony, and with their labor raised many banks, and made many Canals in places where need was; thereby qualifying the rigor of the punishment, and converting that unprofitable rigor to a very great commodity. This singular piety of this King, and his good and vertuous life, may easily be discerned by a dream which happened to him in this manner: The God that is adored at *Thebes* appeared to him in his sleep, advertising him that his raign over the *Egyptians* would not be fortunate, nor lasting, if he did not put all the Priests of *Egypt* to death; now because this vision appeared often unto him, he caused them to be assembled from all parts before him, and after he had recounted his dream unto them, he told them, that he would not, whilst he was in *Egypt*, be the cause of the death and destruction of any man, but would depart the Country, nay dye, rather then be a King polluted with cruelty and murther. In this sort he left the Kingdom to the *Egyptians*, and returned into *Ethiopia*, by which means *Egypt* was two years without a King; whereupon such troubles arose, as they fell into a Civil War

Finally the charge and administration of the Kingdom was committed unto twelve of the principal amongst them. who residing in the City of *Memphis*, ruled the State with one common accord and councel; After they had lived fifteen years together thus, they resolved to make one common sepulcher for them all, to the end that as during their life they had with one and the same consent and honor governed *Egypt*, so they might after their death have the glory to be all buried in one and the same sepulcher; and in the effect thereof they indeavored to surpass the works of all the precedent Kings, for which end they made choice of the water that descends by the *Libian* Lake into that of *Miris*, and built a sepulcher of very fair stone four square, an hundred and four fadom long on every side, no way inferior for sculpture and Art to any formerly made: Within the circuit of this sepulcher was a house adorned on each side with four columns; whereof the covering was of one intire stone, and beautified with many goodly pictures, where with great Art was painted the resemblances of the Kings, of the Temples, and of the sacred things of *Egypt*. This huge structure was begun with such exceeding cost and magnificence, as if it had been finished before the dissension of these Governors, it would have surmounted in excellency of workmanship the other sepulchers of *Egypt*. But not long after they had ruled fifteen years together, the Kingdom was reduced under the command of one alone, by this means. *Psammiticus Saites*, one of the twelve, to whom befel the Government of the Maritime Country, having laid many great imposts on the Ports and Towns of trade, especially of *Phenicia* and *Greece*, and thereby had gotten together a mighty mass of mony, he labored to gain the amity of divers people and Princes, with his liberality towards them; whereat the others being offended made War upon him. There are those which have fabulously delivered out of some ancient Writers, how these twelve Governors had received an answer from the Oracle, that the first of them which should offer Wine in sacrifice to the God *Vulcan* in his Temple at *Memphis* out of a violl of brass, should be Lord over all *Egypt*, and that the Priest having by chance brought out of the Temple but eleven viols of Gold for the Governors to sacrifice with, whereas there should have been twelve, and *Psammaticus* alone wanting one, he took his helmet of brass from off his head, and made use of it in stead of a viol to sacrifice to the God; whereupon the rest, calling to remembrance what had been foretold them, thought at first to put him to death, but then considering with themselves that it had been done without premeditation and accidentally by him, they only banished him into the fens, that are neer to the sea; howsoever confined he was thither, either for that cause, or out of their envy to him for his riches and alliances. But *Psammaticus*, having raised an Army of stipendiary soldiers out of *Arabia*, *Caria*, and *Jonia*, vanquished his companions in a battel hard by the City of *Memphis*, where some of them were slain upon the place, and the rest, leaving him the Kingdom, fled into *Libia*.

Psammaticus then, having by this means obtained the Kingdom of *Egypt*, he built the great porch, which on the East side in honor *Psammiticus.*

of

of the God of the City of *Memphis*, setting up many great Statues, twelve cubits high, in lieu of pillars round about the Temple. To the stipendiary soldiers he very liberally gave many gifts besides their pay; to others he divided by lot the lands which are a little above the mouth of *Pelusium*, which a long time after King *Amasis* annexed to the Signory of *Memphis*.

This King *Psammaticus* very much relying from thence-forward on forraign men of War, in regard of the good service they had done him, made use upon all occasions of their aid and succor; wherefore leading an Army into *Siria*, he, to honor the Auxiliares, placed them on the right side of his Army, and the *Egyptians* on the left, with which affront and injury they being mightily offended, two hundred thousand of them forsook him, and went into *Ethiopia* to seek them out new habitations: Whereupon the King first sent some of his Commanders to desire them that they would pass by the wrong he had done them, but they not prevailing, he himself followed them by water, and having overtaken them marching along by *Nilus* up to the mountains of *Ethiopia*, he intreated them to change their minds, and remember their Temples, their Country, their wives and children. But they crying out altogether, and striking their shields with their lances, answered with one voice, that they should easily find a Country for their abode being so potent in Arms as they were; and then pluckin up their garments, they shewed the King their privy members, telling him, that they should never lack wives and children as long as they could use such tools; and herewith these *Egyptians* (despising the thing which others so much esteem) went and planted themselves in a fertile place of *Ethiopia*, where they parted the Lands thereof by lot among themselves. *Psammiticus*, much grieved with the departure and lo of his subjects, converted himself wholly to the care and Governme of his Kingdom, and ordering of his revenue; entring also into ami with the *Athenians*, and some other *Greeks*, he used great humanity strangers that came into *Egypt*. Now in regard he bore much affect on to the *Greeks*, he caused his children to be instructed in *Greek* lear ing, and was the first King in *Egypt* that induced strange Nations bring him such commodities as their Countries afforded, giving fa conducts to all that would repair thither; for in the times of the oth Kings his predecessors no strangers came into *Egypt*, because they we either killed, or made slaves. And the great cruelty, which was exer sed in *Egypt* against strangers in the days of *Busiris*, was the cause of t *Greeks* writing those things, which untruly are recounted of him in th fables.

Two hundred thousand Egyptians make a defection from Psammiticus.

Egyptians plant themselves in Ethiopia.

Apricus, the fourth of the race of *Psammiticus*, raigned after hi two and twenty years; and making War both by sea and land again the *Cipriots* and *Phenicians*, took the City of *Sidon*, destroyed it, r duced the other Towns of *Phenicia* under his subjection, and at sea d feated the *Phenicians* and *Cipriots* fleet; then returned into *Egypt* den with the spoils of his enemies. Howbeit sending his Army afte wards against the *Cyrenians* and *Barceans*, the most of them were d comfited, whereby it came to pass that the rest deserted his servic

Apricus.

for they thought that he had raised this Army of purpose to destroy them, to the end he might raign the more securely, and therefore they departed from his obedience. Now to appease and retain them *Amasis* the *Egyptian*, a man of great reputation, was sent unto them, who forgetting his duty, and the charge which he had to reduce them unto peace, incited them on the contrary against the King, and conspiring with them caused himself to be created King; whereupon others also rebelling against *Apricus*, he was constrained to have recourse unto his stipendiary soldiers, which were thirty thousand, with whom at a place called *Marisbourough*, he gave battel to the *Egyptian* rebels, who getting the better of him, *Apricus* was taken by them, and hanged. *Amasis* then, being made King, applyed himself altogether to the well ordering of the State, which he governed justly; and having afterwards with great applause destroyed divers of the *Cipriots* Towns, as also adorned the Temples of the Gods with many goodly and rich gifts, he died, when he had raigned fifty and five years, at such time as *Cambises*, King of *Persia*, subjected all *Egypt* under his command by force of Arms, about the third year of the threescore and three Olimpiad, wherein *Parmenides Camerineus* was victor in the race.

Apricus taken in battel and hanged.

Amasis.

Chap. II.

Of the Laws, Customes, and Judgments of the Egyptians; *of the manner of living of their Kings, Priests, Gentlemen, and common people.*

HAving taken a view of whatsoever is of most Antiquity in *Egypt*, now it rests that we should treat of them, and their manners, which are marvellous, and profitable to the Readers: For the antient acts of the *Egyptians* have not onely been esteemed, and highly commended by themselves, but also are in great admiration with the *Greeks*; and therefore they of *Greece*, which excelled most in learning have travelled into *Egypt*, that they might attain the knowledg, both of their Laws, and of their studies; and albeit they knew that the passage into *Egypt* was difficult and forbidden to strangers, yet they labored in times past to get thither: Amongst whom first of all were *Orpheus*, and the Poet *Homer*; and after them *Pythagoras* the *Samian*, and *Solon* the Law-maker.

The *Egyptians* affirm, that they were the inventers of Astrology, Geometry, and many other Sciences; and that the best Laws and ordinances were instituted by them, for an argument whereof they alledg, that the native Kings of *Egypt* raigned there for the space of three thousand years and more, and that it is the most fruitful Country of the World; which could by no means have fallen out to be so, had they not lived under good Laws and customs. Howbeit (omitting such things as *Herodotus*, and others, writing the History of the *Egyptians*, have fabulously devised for their pleasure) we will follow the

the books of the Priests of *Egypt* which we have diligently sought out and perused.

In the beginning then the Kings of *Egypt* did not live, as other Sovereigns do, whose will is a law, but followed the constitutions of the Laws, both in collecting their monies, and in their manner of living: Nor was any that served him as a slave, either born so in their houses, or bought elsewhere; but the children only of Princes and Noblemen, which were of the age of twenty years, and instructed in all kind of learning, were deputed for the service of those Kings, to the end that being day and night in the sight of such about them, they might beware of doing any thing worthy of reproach. And truely it seldom happens, that great Lords behave themselves ill, when as they have not servants that comply with their sensual desires. There were certain hours ordained, both in the day, and in the night, wherein the King was bound to do that which the Law enjoyned him.

The manner of the Kings of *Egypt* their living.

When the King arose in the morning, he was first of all obliged to receive all the letters and petitions that were presented unto him, to the end that giving answer to things necessary, every affair might be directed by order and reason. This done, after he had washed his body in the presence of the Princes of his Kingdom, and clothed himself with rich and sumptuous apparel, he went unto the Temple to sacrifice unto the Gods: And then the custom of the chief Priest was after the offering of the sacrifices, and in the presence of the King, to pray with a loud voyce, and in the audience of all the people, for the health and prosperity of their Prince who did justice to his subjects, declaring in particular the vertues that were in him; as his religion towards the Gods, his goodness and humanity to men, his continency, uprightness, and magnanimity, truth, liberality; his refraining from all disordinate appetites, his inflicting on malefactors a gentler and lighter punishment then the grievousness of their offence required, and the recompensing of his subjects with graces and benefits far above their merits.

Having said many such things, he pronounced a curse against the wicked, purging the King from all blame, and laying it on the Ministers that counselled and perswaded him to unreasonable things. That done, the Priest exhorted the King to lead a life that might be happy, and acceptable to the Gods, as also to good courses, and not to do that which the bad counselled him unto, but that which appertained unto honor and vertue. Finally the King offering a Bull in sacrifice to the Gods, the Priest read out of the sacred books some notable acts and enterprises of great and excellent persons, that by the example the King might make a good and right use of his Authority. Nor was the time appointed by the ancient Laws only when he should intend the business of his revenue, and of judging the differences arising amongst his subjects, but the time also of his walking, of bathing himself, of lying with his wife, and of the whole manner of his life. Those Kings likewise fed on simple meats, as Veal, and Goose for all their fare: Touching wine, there was a certain measure of

expresly ordained for them, wherewith they could not over-gorge their stomacks, nor be drunk: And their maner of living was so moderated and limited, as it seemed to be instituted in that sort by a skilful Physician, for the preservation of health, rather then by a Law-maker. It is a thing indeed to be marvelled at, that the Kings of *Egypt* lived not after their own pleasure, but according to the Ordinance of the Law; but it is yet more strange, that they had not the power of judging, of gathering up mony, or of punishing any one, through pride, anger, or other unjust occasion, but were even as private persons, subject to the Laws; and yet they bore it patiently, thinking that their greatest happiness consisted in their obedience to those Ordinances: For they thought many things were done by such, as followed their own appetites, that were very dangerous and prejudicial to them; and indeed they, which offend often wittingly, are overcome, either by love, hatred, or some other passion, and so swerve from the right way: But they, which frame their course of life by counsel and good advice, fail in few things. The Kings of *Egypt* then carrying themselves in such sort towards their Subjects, so gained their obedience and love, that not onely the Priests of *Egypt*, but all the common people likewise, had more care of the Kings health and person, then of their wives and children, or of all the other Princes of the Kingdom. And certainly most of the Kings, of whom we have spoken before, having followed the common Ordinances, and civil Customs of their Country, lived and dyed happily, so long as the observation of the Laws continued amongst them; and did besides reduce many strange Nations under their subjection, and thereby gathered great treasures together, wherby *Egypt* was beautified with many stately edifices, and sumptuous works, and the Cities thereof adorned with rich and magnificent gifts. The other buildings also, which the people erected to their deceased Kings, was a witness of the love and goodwill they bare them, as appears by the honor they do them after their death; for when any of those Kings departs this life, all the people generally lament with a universal mourning, they rent their garments, and shutting up the Temples, they no longer frequent the Markets or publique places, nor keep any Solemnities or Feasts, but putting dirt on their heads, and girding themselves under the armpits with a linnen cloth, both men and women, to the number of two or three hundred, do for the space of threescore and twelve days inviron the body of the dead King twice aday, beginning their lamentations anew, and recounting his vertues in songs: They abstain from eating any living beast, from boyled meats, from wine, and from all other service of the Table; they use no washings, anointings, beds trimmed up, nor any venerous or other voluptuous thing, but weep and wail all that time, as if their only son were dead. Now when all things necessary for the Obsequies are ready, they on the last of those aforesaid days set the body enclosed in a coffin at the entrance of the sepulchre, and there, according to their custom, recite the things done by the King during his life; and he that will, is permitted to accuse the dead; the Priests then present highly commend his good deeds, and the people, whereof there is an infinite

number at the Funeral, rejoyce at the true praises of him, and contradict the false with a tumultuous cry; whence it hath fallen out, that many Kings of *Egypt*, upon the multitudes opposing it, have been deprived of the honor and magnificence usually belonging to their burials: The fear whereof hath constrained those Kings of *Egypt* to live justly, that so they might not after their death incur the perpetual indignation and hatred of the people. Behold the ancient manner of loving of the Kings of *Egypt*.

The Revenue of the Kingdom of *Egypt* divided into three parts, whereof the Priests have the first.

The Land of *Egypt* is divided into many Regions, whereof each one is by the *Greeks* called a Province, in every of which is a Pretor, or Governor, having the sole charge of all things. The whole Revenue of the Kingdom is divided into three parts, whereof the Colledg of Priests have the first portion; for those Priests are in great credit and authority amongst the Inhabitants of the Country, as well because they have the cure and care of divine things, as for that they are full of knowledg and doctrine, and do teach others. Now that portion is allotted them, both for the administration of the Sacrifices, and for the maintenance of themselves and their Families; for the *Egyptians* do not think, that either the worship of the Gods should be neglected, or that the Ministers and Officers that attend upon the publique affairs of the State should want means to live withall: And those Priests are called to assist the Kings with their counsel in matters of great importance, foretelling things to come, as well by the knowledg of the Stars, as by their Sacrifices, and reporting out of their sacred Books, things done in times past, whereby the Kings may know that which is profitable for them. Nor are there (as in *Greece*) one man alone, or one woman alone, deputed for the guard of holy things, but many are dedicated to the service, honor, and worship of the Gods, which afterwards leave the charge and administration thereof to their children: All which Priests, and their children, are exempted from all Subsidies, and next to the King hold the second place in dignity and reputation.

The second portion for the Kings.

The second portion of the Revenue appertains to the Kings, who employ it for the Wars, for the maintenance of themselves and their houses, and for the liberal rewarding of those which have worthily deserved it; whence it comes to pass that the people are no way oppressed with Taxes, or Subsides.

The third portion for the Gentlemen, and men of War.

The third portion of the Revenue is ordained for the Gentlemen, and such others as are destined to the Wars, to the end that having such pay they may be the more willing and ready to undertake the perils of War; for it would not be reasonable, that they which are always intentive for the tuition and defence of the safety of the people, should receive no salary nor profit from them for whom they fight. And there is yet a greater commodity therein, which is, that those men of War, being made more rich, and more able to live at ease by the pay which they receive for their services, may the better apply themselves to propagation and the begetting of issue; whence it happens, that the Country, being populous and full of men, hath no need of forraign Forces; and that the children also, having received and learnt of their fathers the manner of warfare, may become brave and valiant Soldiers.

The policy of the People tripartite.

Moreover, the policy of the *Egyptians* consists in three sorts of people; Husbandmen, Shepherds, and Artificers. The Husbandmen, taking small wages from the Priests, Kings, and Gentlemen, apply themselves incessantly from their childhood, and through the whole course of their life, to Country matters, whereby they become better Husbandmen, then in any other part of the world; as well for having learnt it of their fathers, as for the continual use and experience which they have of it themselves: And they know better then any others the nature of Grounds, the times of watering, sowing, and reaping, as also the manner of gathering and keeping of fruits, both by their Parents observation, and their own care and diligence. Husbandmen.

Shepherds.

In the same sort the Shepherds, having from their predecessors attained to the knowledg and care of feeding Cattel, do continue always in that course of life; and that much avails them which they have learned of their fathers, touching the looking to Cattel and Pastures; as also that which some amongst them have invented by their own industry and study: For they that keep Geese and other Fowls, are so careful of them, that beyond the common course of others, which are bred elsewhere, they make them increase very wonderfully; for they do not let those Fowls sit on their eggs, but with their own wit and art they hatch and bring up the chickens, otherwise then is accustomed in other Countries.

Artificers.

As for Arts and Trades, we see that the works in *Egypt* are exceedingly well made, and in their full perfection; for the Artificers of *Egypt* employ themselves onely in the works that are permitted them by the Laws, or which their Parents have taught them, without any care at all of publique affairs; so that neither the envy of him that teacheth, nor civil hatred, nor other thing whatsoever, cannot keep them from exercising their appointed Trades. In other Countries it is lawful for every Artificer to leave his first occupation, and betake him to another; some to apply themselves to Husbandry, some to Merchandizes, and others to other courses: Many there are also in Cities, which are governed by the people, that frequenting the publique Assemblies, are there corrupted with mony, and so consent to many things very prejudicial to the State: But in *Egypt*, if a Tradesman be found intermedling with the affairs of the Commonwealth, or if he useth many Trades, he is grievously punished. And the ancient *Egyptians* have observed the same Customs and Institutions both touching the Commonwealth and the Prince, which were left them by their fathers.

The Maner of judgments.

Now concerning Judgments, they were not made by chance, but by reason; and they thought that things done according to equity were much available to the life of men; for they found, that the right way to keep one from living ill was to punish malefactors, and succor the oppressed; and that the remitting of the punishment of a crime, either for mony, or favor, was the confusion of humane Society: Wherefore they chose out of the noblest Cities, as *Helliopolis*, *Memphis*, Election of Judges.

and *Thebes*, the notableſt and moſt underſtanding perſons that were in them, to whom they committed the charge and adminiſtration of juſtice: Nor was this Aſſembly of Judges any whit inferior to the *Areopagites* of *Athens*, or Senate of *Lacedemonia*. After that theſe Judges, to the number of thirty, were met together, they elected one from amongſt themſelves to be their Preſident, in whoſe place the City ſubſtituted another: And to all theſe the King gave, but more opulently to the Preſident, things neceſſary for their maintenance. The Preſident wore a Chain of Gold about his neck, whereat hung a Jewel enriched and ſet with precious ſtones, which they called *Verity*; and the cuſtom was, that the Judgments being begun, and the ſign of *Verity* openly ſhewed by the Preſident, together with the eight Books of the Laws placed in the midſt of the Judges, the Accuſer did then exhibit in writing the matter wherewith he charged another, and the manner of the wrong done him, as alſo how much he was damnified thereby; Whereupon the Defendant had time given him to anſwer to every Article in writing likewiſe, and to clear himſelf ſo far forth, as that either he had not done the wrong, or that which he had done was by him juſtly done, or that the damage pretended by the Plaintiff was not ſo much; and both the Plaintiff and Defendant had power to make replication one to another: So that after the contendants had been heard two ſeveral times, and that the Judges had been ſufficiently informed of the difference between them, the Preſident turned his ſign of *Verity* towards the party that was in the right, and gave his ſentence. This was the manner of pleading amongſt the *Egyptians*, thinking that the truth of things might by the writings of the Plaintiff and Defendant be the more eaſily and better known. For certainly the art of Orators, the fraud of Hypocrites, and the tears of thoſe that are in danger, have often averted men from right and true judgment; and it hath many times been ſeen, that the guilty have been abſolved by Judges, either through error, or ſome affection, or through compaſſion, perſwaſion, or a well-framed ſpeech; but when the parties writings were well underſtood, then they thought the matter might be the better judged of according to equity, as if the truth were already known: and that in ſo doing true judgment ſhould not be perverted by ſubtlety, malice, lying, audaciouſneſs, or any other art, but right be obſerved to every one equally; as well becauſe both the accuſer, and the accuſed, had time enough for the debating of their cauſe, as alſo for that the Judges might by their Anſwers find out the truth of the matter.

The number of the Judges.

The Election of the Preſident of the Judges.

The Preſident wears a Jewel called *Verity*.

Pronouncing of the ſentence.

Now in regard we have made mention of the Inſtitution of Laws, we ſhall not much digreſs from our intended Hiſtory, if we recount the ancient Laws of the *Egyptians*, to the end it may appear to every one, how much they are to be preferred above all others, both for order, and utility.

An

An Incident of the Laws of Egypt.

The firſt Law, to puniſh Perjurers.

THe firſt Law then of the *Egyptians* was, That Perjurers ſhould loſe their heads, as they which committed a double ſin; namely, violating the reverence that is due to the Gods, and taking away the faith that ought to be kept with men, which is the greateſt tye of humane ſociety.

The ſecond Law, to ſuccor the diſtreſſed.

If any one travelling on the way found Thieves aſſaulting a man, or doing him any other injury, and did not ſuccor him, if he could, he was condemned to dye: And if he could not ſuccor him, he was bound to diſcover the Thieves, and to proſecute the injury with his accuſation; and he that was negligent in doing ſo had a certain number of laſhes given him, and was kept three days without meat and drink.

The third Law Falſe Accuſers

He that accuſed one another wrongfully, if he were not called into judgment, had the ſame penalty inflicted on him, wherewith the other ſhould have been puniſhed.

The fourth Law. To give his Name and Trade in writing.

All the *Egyptians* were bound to carry their Names in writing to the Governors of the Provinces, as alſo what Trade they lived by: now if any one was found a lyar therein, or if his courſe of life was unjuſt, he was puniſhed with death. And it is ſaid, that *Solon*, after his being in *Egypt*, tranſported this Law unto *Athens*.

The fifth Law, Wilful Murther.

If any one did wilfully kill either a free-man, or a bond-ſlave, the Laws commanded he ſhould be put to death; having regard, not only to the quality of the fact, but to the intent of committing it; to the end that by puniſhing the death of a ſlave in that ſort, others might be deterred from ſuch wickedneſs, and free-men live in the more ſecurity.

The ſixth law, Fathers killing their Children.

Fathers that killed their Children were not put to death, but were compelled by the Law to abide three days and three nights continually together about the body of the dead, and that in the preſence of a publique guard appointed thereunto; for they did not think it reaſonable, that he ſhould be deprived of life, which had given it to his children, but rather that he ſhould be afflicted with continual grief and repentance for the fact, to the end that others by his example might be kept from committing the like.

The ſeventh Law, Parracides.

On Parracides they inflicted a moſt exquiſite puniſhment, for they burnt them alive on a pile of thorns, after they had cut their bodies piece-meal with ſlit and ſharp Canes; and they ſaid, that the greateſt crime one could commit was, to take away his life by force from whom one had received it.

The eighth Law, Women with Childe.

Of women that were condemned to dye, if they were with child, they forbore the execution till after they were brought to bed; which Law many *Greeks* have taken, judging it altogether unjuſt and unreaſonable, that the child, which hath nothing miſdone, ſhould ſuffer with the Malefactor; or that two ſhould be puniſhed, whereas but one hath offended; or that the innocent and guilty ſhould undergo a like pain; and further, as the mother alone hath treſpaſſed, they held it not equitable,

table, that the child, common both to the father and the mother, should bear the punishment of the mothers sin: Nevertheless it happens oftentimes, that unrighteous Judges do deliver those which deserve to dye, and condemn those which are innocent.

The ninth Law, Military Discipline. As for matter of War; they that abandoned their Colours, or obeyed not their Captains, were not punished with death, but with the greatest shame that possibly could be done them; which being afterwards defaced by their vertue, and some excellent act, they returned to their pristine estate. This Law accustomed men to esteem that ignominy the greatest of all evils, yea and more grievous then death it self; and withall admonished them, that the dead bring no profit at all to the living; but that many, after the receiving of such reproach, have through the desire of honor and vertue been the cause of very much good.

The tenth Law, Spies. They that revealed the secrets of the Army to the Enemy, had their tongues cut out by the command of the Law.

The eleventh Law, False Coyners and Notaries. He that clipped Mony, or coyned false, or altered the stamp or weight of it; and he that forged Deeds, or razed any, or exhibited counterfeit Contracts, had his two hands cut off, to the end that that part of the body, which had offended, should bear the punishment during the life of the Malefactor; and that others, warned by their misery, might be diverted from committing the like.

The twelfth Law, Violating Women. The *Egyptians* had also very severe Laws against those that violated women, for they cut off the stones of him that forced a woman of free condition; because there were three great sins comprized in one and the same crime; injury, force, and illegitimation and confusion of children.

The thirteenth Law, Confessing Adultery. He that was taken in voluntary Adultery had a thousand lashes given him, and the womans nose was cut off; to the end that the face, being branded with a mark of incontinency, might receive shame and disgrace in that very place, where it should be most agreeable.

The fourteenth Law, The Creditor believed upon Oath. They say that *Bocchoris* was the Inventer of the Laws, that were established for the Trade of Merchandize; and by them it was ordained, that if any mony was lent without scrip or scroll, and was denyed, the Debtor should be believed upon his oath, accounting an oath, as a holy and religious thing, to be of great weight. For whereas it is certain, that little credit is given to those which swear often, the *Egyptians* endevored to use it as seldom as they could, to the end they might not lose the repute of good and honest men. Moreover, the Lawmaker, placing all faith in vertue, conceived that men would accustom themselves by their good behavior to be honest, that so they might not be unworthy of belief: And withall he found it not reasonable, that credit should be given to the Oath of those in whom one had so much confided, as to lend them mony without any specialty, seeing they swore concerning their own act.

The fifteenth Law. *Bocchoris* ordained likewise, that Rent engaged for mony by Deed should no longer stand good, after the Rent payd had doubled the principal; and also commanded that payment of Debts should be made out of the Goods of the Debtor, and his body no way liable unto

unto it; for he thought that the goods onely should be subject to the payment of Debts, and the bodies to the Cities, where they were to serve both in peace and war: Neither did it seem just unto him, that men of War, who used to endanger their lives for the good of the State, should be imprisoned for Debt, nor that the safety thereof should be in hazard for the avarice of a private man. Now it seems that *Solon* transported this Law to the *Athenians*, and called it *Sisachthia*, ordaining that the body of no Citizen should be attached for Debt: And some Law-makers of *Greece* have not complained without cause, when it was ordained, that neither Arms, Ploughs, nor any other necessaries for Husbandry, should be delivered up to Creditors for usury or debt, and yet permitted that the bodies of them which used those things should be given into the hands of their Creditors. Bad Laws.

The fixteenth Law, Of theft. The *Egyptians* had yet a Law, particular to themselves, touching Theft, which commanded, that they which would steal should carry their names in writing to the High Priest, and that the thing stoln should be also brought unto him presently after the Theft commited: Likewise they from whom the thing was stoln were bound to come unto him, and set down in writing the time, day, and hour, wherein the thing was stoln; by which means it being easily found, he that had lost it was condemned to lose the fourth part thereof, which was given to the Thief: The Law-maker thinking, in regard it was impossible to suppress all Theft, that it was better for him from whom it was stoln to sustain the loss of one portion of the thing stoln, then of the whole.

The seventeenth Law, Marriages. The Law of Marriages is not alike amongst all the *Egyptians*; for the Priests could not wed but one wife, and others might take as many as they would, or were able to keep. Which Law, say they, conduceth much to the riches, force, and power of Cities, in regard of the great number of men, which are by that means procreated. None amongst them is reputed a Bastard, although he be born of a slave bought with mony; for they hold, that the father is the onely author of generation, and that the mother contributes nothing but place and nourishment: Wherefore the *Egyptians* (contrary to the custom of the *Greeks*) call those trees, which bear fruit, males, and those which help to sustain them, females.

None accounted a Bastard amongst the *Egyptians*.

The small charge the *Egyptians* are at in bringing up their children. The *Egyptians* also do bring up and nourish their children with so little and easie a charge, as is almost incredible; for they live upon the roots of Bulrushes, and others, which they roast in the embers, and with the stalks of herbs gathered in the Marishes, which is all their fare, sometimes boyled, sometimes rosted, and many times raw: And those children for the most part go barefoot and naked, by reason of the temperateness of the ayr; so that all the expence their Parents are at for them, till they come to be young men, amounts not to above two crowns; which is the cause that the Land of *Egypt* is the most populous Country of the world, and where there are more magnificent and greater buildings and works, then in any other part of the Earth whatsoever.

The Priests instruct their children in the letters, which are called sacred, and in other sciences that concern the publique good, especially in

in Geometry and Arithmetick; for the River of *Nilus*, which doth yearly with his inundation spoyl the form and face of the grounds, is the cause of much quarrel and debate amongst neighbors about the limits and bounds of their Lands, which could not easily be reconciled without the help of Geometry: Arithmetick also is very profitable for the domestick life of men, and greatly serves too for Geometry and Astrology.

Now the order and course of the Stars, together with the description of them, hath been carefully observed in all times with great curiosity and experience, both by the *Egyptians*, and other Nations. Furthermore, the *Egyptians* have diligently sought out the motion of the Planets, their Conjunctions and Epicycles, what force and vertue they have in the nativity of living creatures, and what inclination either to good or evil, they infuse into men: They have oftentimes also foretold (the better to avoyd them) future dearths; likewise plenty of corn and fruit, approaching diseases, as well of men, as of cattel, Earthquakes, the time of *Nilus* increase, and the rising of Comets: They have besides acquainted other Nations with many things very hard to be known, which were certain to them by long and continual experience: Moreover they say, that in *Babylon* the *Chaldeans* (a Colony of *Egypt*) are very expert and skilful in Astrology, as they that learnt it of the *Egyptian* Priests.

The rest of the people in *Egypt*, as is said before, learn some Trade to get their living, of their fathers or kinsfolk. They can write and read, not all, but onely they which study the liberal sciences. They give not themselves, either to wrastling, or to musick; thinking that the dayly exercise of wrastling is dangerous for young men, in regard it weakens their strength: And for Musick, they hold it not onely unprofitable, but hurtful, because it effeminates the minds of men.

Wrastling and Musick rejected by the *Egyptians*.

Touching their diseases, they cure them, either by abstinence, or by vomit; and this they use every day, or every third, or fourth day; for they affirm, that all sickness proceeds from the superfluity of meats, and that to recover health, that physick is best, which takes away the cause and original of the disease. They which go to the Wars, or otherwhere about publique affairs, are cured, and have their physick for nothing, for the Physicians are maintained on the publique charge, and cure the sick with remedies, which ancient and approved Physicians have left in writing: Wherefore if it happens, that any of them, by using the medicine which is set down in their Books, cannot cure his Patient, he is not found fault with, nor questioned for it; but if he cures him with any other remedy, then that which is extant in those Books, he is punished with death; the Law-maker believing that it is hard to find a better medicine, then that which hath been a long time observed, and is taken from good Physicians.

CHAP.

CHAP. III.

Of many Beasts, and Birds, which are adored by the Egyptians.

IT is scarcely to be beleeved (and not without cause) how much honor the *Egyptians* do bear unto beasts and other creatures, which are dedicated to the service of their Gods, for they adore and reverence beyond measure some of those creatures, and not only alive, but also after they are dead; as Cats, Ichneumons, Dogs, Kites, the bird *Ibis*, Wolves, Crocodiles, and many other such like; whereof we will endevor to render a reason, after we have discoursed a little of them.

The Creatures that are adored in *Egypt*.

First then, the *Egyptians* do dedicate a several Province of their Country to each of the Creatures, which they adore, for their maintenance, and living. They make vows to some of them, when their little ones have escaped from a sickness, and cutting their hair, which they put into a vessel of Gold or Silver, they offer it to the *Magi*. They who have the care and charge of those creatures do feed them according to each ones nature; casting to Kites, as they are flying, flesh cut in small pieces, and hallowing to them till they have taken it. Others give to Cats and Ichneumons, stroaking and making much of them, bread soaked in milk, or fish out of *Nilus*; and so to others such meat as is proper to their kind. The *Egyptians* are not ashamed to confess openly this great reverence which they bear to those creatures, but rather glory in it, as thinking they are thereby the more acceptable to the Gods. When they walk in the Cities, or travel up and down in the Country, they shew afar off the similitude of the creature they adore, and then falling down on their knees they worship it. If any of these creatures happen to dye, they beat their brests, and take on grievously; then having rubbed it well with salt, they anoint it all over with the juyce of Cedar, and with other odoriferous ointments, to the end the body may be thereby preserved the longer, and so they bury it in a sacred place. If any man do wilfully kill one of these creatures, he is condemned to dye; but if one kill a Cat, or the bird *Ibis*, whether wittingly or unwittingly, the people fall presently upon him, and torment him to death, without sentence or condemnation; for feare whereof they that see them dead, standing afar off do begin to lament, and protest that they had no hand in the death of it. Now this superstition is so imprinted in the mindes of men, and the Idolatry of these creatures so fixed in their hearts, that at such time, as King *Ptolomæus* was declared the Alie and friend of the *Romanes*, to the infinite joy of all the *Egyptians*, who with much honor received the *Romanes* comming into their Country, and by all meanes labored to avoyd all dissention or cause of War between them, a certain *Romane* hapning to kill a Cat, all the people ran suddainly to his lodging, and could not be kept by the Princes of the blood, expressly sent thither for that effect, nor by the fear of the *Romanes*, from cutting him in pieces, although he had killed the Cat against his will. And this we have not upon report, but saw it with our own eyes when we travelled into *Egypt*. These things will seem to some unworthy of credit, and leaning

The nourishing of the sacred Creatures.

A *Roman* cut in pieces for the killing of a Cat by misadventure.

rather to a fable, then to the truth; but that which follows here ought to be found more ſtrange, namely, that when as the land of *Egypt* hath been ſo oppreſſed with famine, as many have for want of victuals fed on mans fleſh, yet have they left the ſacred creatures altogether untouched. Moreover if a dog be found dead in any houſe, all that dwell therein ſhave, their bodies; and make great lamentation; and that which is more to be wondred at, if there be any wine, meal, or other thing fit to live upon, remaining in that houſe, they leave it there without ever making uſe of it: They too, which come from far Countries, have many times with the like lamentation and wailing brought dead Cats and Kites into *Egypt*, although they were much diſtreſſed for lack of meat by the way. And albeit nothing is more certain, then that the Bull *Apis* is adored in the City of *Memphis*, the Eagle at *Heliopolis*, the Goat at *Mideta*, the Crododile at the Lake *Miris*, the Lyon in the City of *Leonte*, and many more in ſeveral places, yet ſuch things cannot be beleeved but with much ado by the ignorant. Theſe Creatures are nouriſhed with great care and expence within the Precincts of the Temples by men of quality, who fed them with flower of Wheat, Furmentie, and other things ſoaked in Milk; they give them alſo Geeſe, ſome times boyled, ſometimes roſted; and for ſuch as love raw fleſh they provide live Birds. Finally, all theſe creatures are kept very carefully, for they waſh them in warm water, then anoint them with delicate ointments, and ſweet odors, and ſo lay them in ſumptuous beds. Now if any of thoſe creatures chance to be of a weak and tender conſtitution of body, they take great pains in looking to it; they are careful beſides to give to every male amongſt them a beautiful ſhe mate, terming them their Lemans or Sweethearts, and beſtow much coſt and labor in tending them, bewailing their death no leſs then that of their own children, and burying them with more charge then all their means comes unto: for proof whereof, after the deceaſe of *Alexander* the great, and at ſuch time as *Ptolomæus Lagus* held the kingdom of *Egypt*, it hapened that the Ox which was kept on the publique coſt, dying with age, he that had the charge of him imployed in the expence of his burial the mony, which he had received for the maintenance of him, amounting to a very great ſum, and fifty talents more of Silver, which he borrowed of the ſaid *Ptolomæus*: And in our time, ſome of them, which were appointed for the keeping of thoſe Creatures, have ſpent no leſs then an hundred talents about the interring of them. Hereunto we will add that which we have ſeen was obſerved about the ſacred Bull, called *Apis*. When he is dead, and magnificently buried, ſome of the Prieſts, expreſly ordained for it, ſeek out another juſt like unto the former; which being found, all the people ceaſe from their mourning, and thoſe Preiſts lead him firſt of all into the City of *Nilus*, and there keep him forty days; then puting him into a covered Ship, where there is a Cabin of Gold, they carry him as it were a God to the City of *Memphis*, and place him in the Temple of *Vulcan*. Now during thoſe forty days none but women may ſee the Bull, who ſtanding before him with there coats pulled up, are to ſhew him their privities newly ſhaven; and from thence forward they are forbidden to preſent themſelves before him. There are ſome

The names of ſacred Creatures.

The ſacred Creatures food.

An hundred Talents expended in the burial of an Ox.

A ſtrange Cuſtom.

ſome who maintain, that the cauſe of the honor which is done to this Ox, is, for that the Soul of *Oſiris* was after his death converted into a Bull, which afterwards was infuſed into the bodies of all his whole race. Others have ſaid, that *Oſiris* having been killed by *Typhon*, *Apis* gathered all his members together, and incloſed them in a wooden Ox, which he covered with a white Oxes hide, from whence the City was called *Buſiris*. Many other fabulous things are delivered of *Apis*, which are too long to recite: But the *Egyptians* relating ſuch marvelous things, ſo hardly to be beleeved, of the honor done to thoſe Creatures, have themſelves been the cauſe of puting thoſe in no little doubt, which would inquire into the truth of matters, whereof the Prieſts, as we have ſaid before, have ſome ſecret writi ngs

The Immortality of the Soul.

Of this many *Egyptians* labor to give three Reaſons, whereof the firſt is altogether fabulous, and worthy of the ſimplicity of the old times; for they ſay, that the firſt Gods, in regard they were few in number, and inferior in force to men, and alſo feared their impiety, took upon them the ſhapes of certain creatures, whereby they eſcaped the fury of the people; and that thoſe Gods, after they had ſo ſaved themſelves, became maſters of the world, ſanctifying and conſecrating the creatures whoſe form they had put on in acknowledgment of their having been the cauſe of their ſafety; and that they taught beſides, how thoſe creatures ſhould be kept during their lives, and in what manner they ſhould be buried when they were dead. The ſecond Reaſon which the *Egyptians* give, is, that whereas they were anciently without the knowledg of Military Diſcipline, they were oftentimes vanquiſhed in battel by their neighbours, and therefore they bethought them of carrying ſome Enſigns, which their Soldiers ſhould be enjoyned to follow, that thereupon their Captains had born painted on tables of wood the figures of thoſe creatures, which now they adore; and that by keeping in good order to the Enſign under which they were to fight, they had obtained the victory; in regard whereof they thought it was reaſonable that they ſhould ſhew themſelves thankful to thoſe creatures, as the Authors of their victory; wherefore it was enacted, That none of thoſe creatures, whoſe image had been carried in War, ſhould be killed, but contrarily ſhould be honored and reverenced. The third Reaſon is drawn from the Comodity that comes by theſe creatures to the ſuſtenance and life of man; for the Cow, beſides that ſhe is proper for Husbandry, brings forth others that are fit for it too.

The Commodity of the ſacred Creatures.

The Cow.

The Sheep yeans twice a year; gives us wooll which is appropriated to divers uſes, as alſo Milk and Cheeſe in abundance.

The Sheep.

The Dog is profitable, as well for hunting, as for guarding, and therefore they paint their God *Anubis* with the head of a Dog, in ſignification that he was the guard of the body of *Oſiris* & *Iſis*. Some have ſaid, that the Dogs of *Iſis* (at ſuch time as they were ſeeking for the body of *Oſiris*) found it as they were hunting together, and that that is the cauſe why the Dogs go formoſt in the Proceſſion when the Feaſt of *Iſis* is celebrated, the people ſhewing their gratitude to them by their obſervation of that ancient Cuſtom.

The Dog.

The Cat ſerves very much for the keeping of men from being hurt by

The Cat.

by the biting of Serpents, Mice, and such vermine.

The Ichneumon. The Ichneumon, always watching the Crocodile, breaks and spoils his eggs, and by that means prevents the too great increase of them, which otherwise would render the navigation of *Nilus* very dangerous. Moreover he kills the Crocodile himself, a matter seeming to many men incredible; for he hides him in the mud, and when the beast is laid all along on the shoar sleeping with his mouth wide open, he on a sudden whips down his throat, and gnaw him a passage through his belly, out of which he comes after he is dead.

The bird *Ibis*. As for Birds, that which the *Egyptians* calls *Ibis*, is exceeding commodious for the destroying of Serpents, Lezards, Locusts, and such like.

The Kite. The Kite is very available against Scorpions, Earwigs, and other little creatures, whose biting is hurtful. Some affirm, that Kites are honored in *Egypt*, because the Augurs make use of them in their predictions of future things. Others say, that it is, for that in ancient times a Kite brought to the Priests in the City of *Memphis* a Book written in Vermillion letters, wherein was contained the honor and worship which was to be attributed to the Gods, and for this cause they which wrote the sacred leters, wore a red hat on their head, and in it the wing of a Kite.

The Eagle. Those of *Thebes* honored the Eagle, as well because it is a Royal Bird, as for that it is dedicated to *Iupiter*.

The Goat. The *Egyptians* in times past deified the Goat, as the *Greeks* did *Priapus*, in regard it is the member from whence all generation doth proceed. There be other Nations enow besides the *Egyptians*, which sacrifice to the privy members, as they that are the cause of the Creation of all living things. And when as the young Priests of *Egypt* take upon them the charge of their Countries Sacrifices, they are initiated to that God.

The Panes and Satyres. For the same reason they adore the *Panes* and *Satyres*, placing many of their Images in their Temples, in regard of their Fecundity like to the nature of the Goat, which they say is very libidious.

The Sacred Bulls, *Apis*, and *Mnevis*. The *Egyptians* do also worship the sacred Bulls, *Apis*, and *Mnevis*, as Gods; and to render the memorial of *Osiris*, as the Finder out of grain and fruits, immortal, they are permitted to offer red Oxen, because they are of the same colour, as *Typhon* was, who killed *Osiris*. Furthermore the Kings of former times sacrificed red haired men at the Sepulcher of *Osiris*, for which cause there are few *Egyptians* found with red hair, but of other nations enow. And this hath given occasion for the fable of *Busiris*, who the *Greeks* feign to have killed his guests; howsoever the Sepulcher of *Osiris* is taxed for that cruelty.

The Wolf. As for Wolves, they say that they adore them, because they resemble Dogs, and differ very litle from them in nature, for they cling to one another after their coupling together, as they do. They give another reason for this likewise, but less true, saying, that as *Isis*, and her son *Orus*, were going to fight with *Typhon*, *Osiris* came out of Hell in the shape of a wolf to succor his wife and son, and that after the Victory obtained (*Typhon* being slain) they honored the Beast by whose ayd they won the Battel. Others maintain, that the *Ethiopians* descending into

into *Egypt*, for to overrun the Country, the Wolves assembled together, and chaced them to the City of *Elephantina*, and therefore was that place called *Licopolis*, where from thence forward was this Beast honored by posterity.

The Crocodile. Many wonder why the Crocodile by the Laws of *Egypt* should be adored as a God, seeing he is a pernicious Beast, killing and devouring men; but it is because not only *Nilus*, but the Crocodiles also which are in it, do greatly secure the Land of *Egypt*, in regard the Theeves of *Arabia*, and *Libia*, dare not for fear of them pass the River to pillage the Country. The Historians give yet another reason for the veneration which is born to the Crocodile, affirming, that King *Menas*, being assailed and pursued by his Dogs, fled to the Lake *Miris*, where (a thing much to be admired at) he was taken up by a Crocodile, and carried to land on the other side; in recompence of which benefit, he built a City neer to the Lake, and called it *Crocodila*, commanding the inhabitance thereof to worship that beast for their God, and having given the fish of that Lake *Miris* for the nourishing of Crocodiles, he built in that very place a four square Pyramide for his Sepulcher in the fashion of a Labyrinth, a work of wonder to all after times. Many other such like things do the *Egyptians* recount of other creatures, which for brevities sake we will omit. That which follows, it is thought, was invented by the *Egyptians* for their profit and comodity, namely that some amongst them abstain from many meats, which are commonly in use amongst them, for there are those, who never eat Lintilles, nor some Beans, nor some Cheese, nor others Onions, although that their Country doth abound with them; whereof too there is another reason rendered, which is, that the people of *Egypt* being in the days of the first Kings subject to sedition, one of them a wise and well advised Prince, devided the Land into several Provinces, and ordained by Statute what Beasts they should adore, and what meats they should live upon in each of them; which was done, to the end that every Province having certain creatures for their Gods, should by that means, dispising those which were adored by their neighbours, become enemies to one another, without any longer conspiring against their Soveraign; which accordingly fell out, for they are always at variance about each others impiety to the Gods. There is also another reason given for this consecration and reverencing of Creatures; namely, that in the beginning of the world, men, after they had lived like beasts, assembled together, and feeding on humane flesh fought so long with one another till the strongest prevailed; whereupon the weaker, to withstand the injuries of the others (necessity compelling them there unto) raised an Army, and for an Ensign made choyce of some of those Creatures, that since have been, and are adored by them, under the which marching from thence forward in good array, they defended themselves from the stronger, and the wrongs they did them; whence it is come to pass, that ever since they have adored that beast for a God, which was the cause of their safety; so that the people of *Egypt* do to this day shew honor to the Creatures which were sacred unto them by their Predecessors: And therefore it is said of the *Egyptians*, that they are more thankful to

A good way to avoid sedition.

those

those that have deserved well of them, then any other Nation whatsoever; for they certainly think, that the acknowledgment of courtesies received conduceth very much to a good and long life. And verily they are all naturally inclined to confer benefits on those, who they are perswaded are worthy of them; and that is the reason why they do always carry such honor and reverence to their King, as if they were Gods; for they beleeve that they could not be Lords of so great a Country without the providence of heaven, and think that they could not do so much good to the people, by there high and glorious deeds, unless they were partakers of the divine nature.

Chap. IV.

Of the Egyptians manner and Customs of Burial of the Dead.

THe things, which we have delivered heretofore, may seem strange and marvelous; but to him that will consider what the *Egyptians* do in the burial of their dead it will appear no less wonderful, because each Province hath proper and particular Customs for it. When any of them is dead, all his kinred and friends (who put durt on their heads, and until such time as the corps is interred, go every day round about the City weeping and lamenting) do neither wash themselves all that while, nor drink wine, nor eat any but low priced meats, neither put on clothes that are worth ought. There are three manner of Funerals amongst them, namely the sumptuous, the mean between both, and the lowest: In the first is spent six hundred crowns, in the second two hundred, and the last is of little cost.

The several prices of Funeral.

They which have the charge of Funerals (which is an office committed to them by the Superiors) bring in writing to the heirs of the deceased the prices of an Interment, asking how much they will bestow therein; and after they are agreed on the sum the dead body is delivered unto them, that the funerall may be made accordingly. The body then being extended on the ground, the Pronotary (so he is called) makes a mark on the left side about the intrails of such length as the body is to be inciséd and opened. That done, he that is termed the Inciser with an *Ethiophian* stone makes such and so great an overture on the side as is ordained by the Law, and presently runs away with all the speed he can; all the assistants throwing stones at him with great execrations; for they think that he bears an hate to the deceased which violates his dead body with any wound. As for them, which have the charge of the body (whom they call Salters, or Imbaulmers) they are reputed men of honor and reputation, conversing with the Priests, and entring, as they do, into the Temple: Now one of them, all the assembly being present about the body, continues that first incision, and makes it a great deal larger all along the bowels, and other interior parts of the body, except the reins, and heart. Those interior parts and bowels another of them washes in *Phenitian* wine, that is mixt with divers sweet odors; after that they anoint the body all over, first with gum of Cedar, then with other precious ointments for the space of thirty days together; that done, they rub it well with Myrrhe, Cinamon, and other such like things, to the end they may, not only keep the body long, but also render it odoriferous and well scenting. The body, being thus ordered, they return it to the kinsmen of the defunct, so excellently preserved in all parts, even to the least hairs of the eyebrows and eyelids, that the form and beauty of the whole body remains still as if he were sleeping. In this maner do many *Egyptians* keep in their houses the imbalmed bodies of their Ancestors, rejoycing not a little that they can continually behold the worthy originals of their extraction, as if they were still living. Before the deceased is interred, his kinsmen do signifie unto the Judges & his friends the time of his burial, saying that he (naming him by his name) is to pass the lake that day.

The manner of Judging the dead.

The Judges being assembled then to the number of forty or more, and set in half round chairs, prepared for that purpose, the body is carried into a ship, expresly provided for it, whereof the Master is by the *Egyptians* in their tongue called *Charon*. Whence it came to pass, as shall be declared hereafter, that *Orpheus*, having seen this custom used in *Egypt*, did afterwards devise Hell, partly following that which he had observed there, and partly adding somewhat of his own thereunto. The ship being past over the Lake, every one that would before the body was interred, had permission by the Law to accuse the dead; and if it were found by the Judges that he had lived ill, they thereupon give their sentence, whereby they deprive the dead body of burial; but he that objects a vice or accusation unjustly, is condemned in a great penaltie.

Forty Judges, or more, appointed for that purpose.

When there is no accuser, or that the accusation is proved false, the kinsmen of the deceased putting an end to their mourning fall to praising him, without recounting ought of his discent, as the *Greeks* use to doe; for all the *Egyptians* hold one as noble as another; but begining at his infancy, wherin they recite the institution of his life and erudition, they descend to his mans estate, and relate his devotion and reverence to the Gods, his justice, loyaltie, and goodness, his continency, and other vertues: And invoking the infernal powers they beseech them to place him amongst the good; at which words all the assistants answer, extolling the happiness of the deceased, as of him that was to be perpetually in Hell with the blessed. That done, his kinsmen inter him themselves, some in their sepulchers, others, that have none, in the thickest wall which they have in their houses in a Coffin high advanced.

The *Egyptians* equally noble

As for those, which for some crime, or debt, are forbiden buriall, they are kept in their houses without a Coffin; howbeit they are afterwards honorably interred by their heirs, who becomming rich have made satisfaction for the crime or debt of their progenitors; For the *Egyptians* glory much in the magnificent buriall of their ancestors. It is a custome amongst them to give the bodyes of their deceased parents in pawne to their Creditors, and he that does not redeem them is exceedingly blamed, and is not buried after his death.

Debtors deprived of buriall.

One may marvel, and not without cause, that they, which made these constitutions, have had regard, not only to the ordaining of Laws and

and customes for the living, but also for the buriall and obsequies of the dead: they did it doubtless out of an opinion they had, that men would thereby be drawn to lead a good life. Now the *Greekes*, who in their devised fables, and incredible relations of their Poets, have set forth the rewards of the good, and the paines of the wicked, could not induce men to vertue by their writings, but contrarily have been derided and contemned by them for it; whereas it is otherwise with the *Egyptians*, who visibly, and not fabulously, distribute punishment to the bad, and praise to the just; for they are dayly admonished to do things that conduce to a good life, when as they see that every one leaves a memory behind him of the recompences he hath received, according as he lived well or ill, by reason whereof they labour all to lead an orderly and upright life. And truly one ought to think, that those are the good Laws, which make men honest, and wise, and moderate, and those that only inrich them, wherefore it seems fit and reasonable unto us to treat of those, which have given such admirable and exquisite Laws to the *Egyptians*.

Chap. V.

The Names of the Law-givers of Egypt.

Menas the first Law-giver.

IT is said, that a long while after the *Egyptians* had lived in that manner as they did in the days of their Gods & Demi-gods, King *Menas*, a Prince of great understanding, and of a commendable life, was the first that perswaded the people to use written Laws, feigning that they were sent him by the Commanders of *Mercury*, and that they would be the cause of great good unto them in after times; even as *Minos* did to those of *Candie*, and *Licurgus* to the *Lacedemonians*; one of them saying, that *Jupiter*, and the other, that *Apollo*, was the Author of those Laws. Many other Nations received their Laws in the same sort, which hath been the occasion of much happiness to them that observed them. For they write, that *Zatrastes*, pretending a God for them, gave Laws to the *Arianes*; *Zamolxis* to the *Getes* in *Vesta*'s name; and *Moyses Abiao* maintained to the *Jews*, that he received the Laws which he gave them, from him whom they called their God: All of them thinking, either that the Laws are a divine thing, worthy of admiration, and exceeding profitable to mankind, or that the people, in regard of the exellency thereof, and for fear of the Gods, would the sooner obey them.

Sasochis the second Law-giver.

The second Law-giver of the *Egyptians* was *Sasochis*, a Prince of great wisdom, who, as they say, added many things to the religion and veneration of the Gods; was the Inventor of Geometry, and taught the inhabitants of *Egypt* the course of the stars.

Sesostris the third.

The third was King *Sesostris*, who by his Institutions ordained many things touching matters of War, and the several Charges thereof.

Vecchoris the fourth.

The fourth that ordained Laws in *Egypt*, and settled Commerce, and Judgment amongst men, was King *Vecchoris*, whose memorie for the acutenes of his wit remaines untill this present in many places: He was

was, they say, of a weake constitutio n of body, and of all others most avaricious.

Amasis the ninth.

After *Vecchoris*, *Amasis* added many things to the Lawes of his Predecessors; he made Constitutions concerning *Monarchy*, and the total signory of *Egypt*. They write of him, that he was a very provident Prince, and a lover of right and equity; for which reason, the *Egyptians*, though he was not of the blood Royal, made him their King. When the *Elienstens*, being occupied in the *Olympick* contention, sent their Ambassadors unto him, to know how that contention might be justly managed, he answered, by the *Elienses* ceasing from contending therein. To *Polycrates*, the Prince of *Samos*, who was his Confederate, and Aly, he sent an Ambassage (for that he evilly intreated both his subjects, and straingers that sailed into his Country) to desire him that he would use more moderation towards them. Whereunto, when *Polycrates* despising his counsel would give no regard, he by expres Letters departed from his alliance with him; sending him word, how forasmuch as he was certain that he would ere long undergo the punishment of his tyranny used to his subjects and strangers, he would not be constrained to grieve at the misfortune and misery of his friend. The *Greeks* exceedingly admired the prudence of this King; for shortly after, that befel unto *Policrates* which he had foretold. *Darius*, the father of *Xerxes*, was the sixth that added some thing to the Laws of the *Egyptians*, who, disliking the impiety of *Cambises*, his Predecessors, towards the Gods, lived gently and affably amongst them, conversing very familiarly with the Priests, of whom he learned Theology, and being made acquainted by them with the noble Acts contained in their sacred Writings he composed an History of the magnificence of the ancient Kings of *Egypt*, and their humanity towards their subjects; of whose vertues he was so great an Imitator, that he alone amongst all the other Kings was (in his life time) stiled a God by the *Egyptians*, who after his death did him all those honors which were done to their ancient Kings. Now these Laws, whereof we have made mention before, were established by the first Kings to their exceeding glory, but since those times many of them, which were approved of, and observed, were altered and abolished by the *Macedonians*.

Darius the sixth.

Chap. VI.

Of Philosophers, Poets, and other excellent men amongst the Greeks, which travelled into Egypt for the acquiring of Knowledg.

WE will now declare what wise and learned persons came in times past out of *Greece* into *Egypt*, to attain the knowledg of their Laws and Sciences. Their Priests make mention, how it is contayned in their sacred Books, that *Orpheus*, *Musæus*, *Melampus*, the Poet *Homer*, and *Licurgus* of *Sparta*, were the first that passed into *Egypt*;

and after them *Solon* of *Athens*, *Plato* the Philosopher, *Pythagoras* of *Samos*, *Eudoxus* the Mathematician, *Democritus* the *Abderite*, and *Inopis* of *Chio*; of all which there are marks yet remaining in *Egypt*, namely, the pourtraitures of some, and of others the places, which have taken their names, either from them, or from the sect and doctrine that they followed. Certainly all these Philosophers, learned in *Egypt* whatsoever made them worthy of admiration amongst the *Greeks*; for *Orpheus* (as *Orpheus.* the *Egyptians* say) brought from thence divers Hymns of the Gods, the Celebration of the Orgies of *Bacchus*, and the fiction of Hell; for indeed the Ceremonies of *Osiris* are altogether like to those of *Dionisius*, and those of *Isis* to them of *Ceres*; without any other difference, then that of names. He introduced in like manner the pains of the damned, the *Elizian* fields, and the use of Statues, which he took from the manner of burials, and sepulchers in *Egypt*. He feigned also, that *Mercury*, according to the ancients, conducted the souls of the dead to the places where they were to abide: And it was the custom of the *Egyptians*, that he, which brought back the body of the Bull *Apis*, should cast something, that was cut off, to *Cerberus*, which was there by.

All these, introduced by *Orpheus* into *Greece*, were by *Homer*, in imitation of him, set down in his Poem; for he saith, that *Mercury*, having a rod in his hand, calls unto him the souls of the Demi-Gods and Princes; and that afterwards they walk neer to the floods of the Sea, to the white Rock, and the gates of the Sun, things devised by the people. He saith also, that there is a green Meadow, wherein are the souls of little children, that is, the images of them dead. He calls *Nilus* the Ocean, because the River was by the *Egyptians* named so. The City of *Heliopolis* he terms the gates of the Sun; and he thinks, that the Meadow is the abode of them which are transported over the Lake of *Acheron*, into the pleasant Meadows full of Canes, which are hard by *Memphis*; adding further, that the dead abide in those places, because the Sepulchers of the *Egyptians* are for the most part there. The manner which the *Egyptians* observe in passing dead bodies over the Lake of *Acheron* unto their Sepulchers, and many others things, which still they use, have given way to the fables, which the *Greeks* have devised of Hell: for the barque that carries the corps, which they call *Varis*, is called by the *Greeks*, *Epibathra*, saying that they give an halfpeny to the Ferryman, who by the people of the Country is named *Charon*; and that in these places is the Temple of *Proserpina* the Tenebrous, and the gates of *Cocytus*, and *Stix*, seperated the one from the other by certain Towers of Brass; There are others also that are called the gates of Verity, neer to the which is a Statue of Justice without an head.

Many other things are recounted for fables, which yet are still in being, and continue their name and structure: For in the City of *Achantha* beyond *Nilus*, towards *Libia*, and some ten leagues from *Memphis*, there is a Vessel full of holes, wherein three hundred and threescore Priests do every day fetch water from the River of *Nilus*. The fable likewise of the sacred Ass is shewed to this day in some of their Solemnities, wherein the knots tyed at the end of a long cord are unlooosed by those that follow after him.

The

The *Egyptians* say further, that *Melampus* transported the divine Ceremonies of *Dionisius*, which he had seen in *Egypt*, into *Greece*; and that he taught that which is spoken of the Battel between *Saturn* and the *Titans*, as also whatsoever the Gods else suffered therein. *Melampus.*

They say likewise, that *Dedalus* made his Labyrinth in imitation of the wanderings of that in *Egypt*, which is now in being. Some hold, that *Mendetus* caused it to be built; others say, that it was King *Maro*, a long time before *Saturn* raigned. The number of the ancient Statues, which are in the Labyrinth of *Egypt*, is such as is in that which *Dedalus* made in *Greece*: True it is, that *Dedalus* was the Architect of that great and goodly Porch, which is before the Temple of *Vulcan* in the City of *Memphis*, and that the people for the framing of such a rare work permitted him to set up his Statue in that Temple, which accordingly he did, and made it himself of wood. The inhabitants of the Country, for the excellency of his Art, and for having been the Inventer of many things, did (to his great glory) honor him as a God; and to this day there is in one of the quarters of the City of *Memphis* a Temple dedicated unto him. *Dedalus.*

Now that *Homer* had been in *Egypt*, there are great presumptions of it, especially the drink which *Helena* gave to *Telemachus* to make him forget things past; for it is certain that such a drink of oblivion (which *Homer* writes was composed by *Helena*) was first of all made by *Polydamna*, the wife of *Thonis*, in the City of *Thebes* in *Egypt*, where women do at this present use such medicines; and it is said, that in the City of *Heliopilis* only (for *Heliopolis* and *Thebes* are one and the same City) the medicines against griefe and anger, especially in former times, were to be had. *Homer.* *Heliopolis* and *Thebes* in Egypt all one City.

Moreover the *Egyptians* call *Venus* by her ancient name, golden *Venus*; and it is certain, that neer unto *Memphis* there is a field called the field of golden *Venus*. Golden *Venus*

Furthermore, that which the *Greeks* relate of the Nuptials of *Jupiter* and *Juno*, as also of their peregrination into *Ethiopia*, seem to be drawn from the *Egyptians* yearly carrying the Tabernacle of *Jupiter* over *Nilus* into *Libia*, and the bringing of it back certaine days after into its former place again, as if *Jupiter* returned out of *Ethiopia*.

Likewise *Licurgus*, *Plato*, and *Solon*, carried many Laws and Constitutions to their Republiques, which they had taken from the *Egyptians*. *Licurgus.* *Plato.* *Solon.*

Pythagoras also out of the sacred writings of *Egypt* learned Geometry, Arithmetick, and the Transmigravation of Souls from one body to another. *Pythagoras.*

They thinke withall, that *Democritus* did in his five years abode in *Egypt* gain the knowledg of many secrets of Astrology. *Democritus.*

Finally, *Inopis*, having long conversed with the Priests and Astrologers of *Egypt*, transported into *Greece* the knowledg of the Suns motion, and the course of the other Stars, together with many other things worthy of memory, which he had learned of those Astrologers. *Inopis.*

The best, and most excellent Carvers of Images, that have been greatly honored in times past, were *Theledeus* and *Theodorus*, the sons of *Rhicus*, by whom the Statue of *Apollo Pithius* in *Samos* was made: the moity whereof (according to report) was the workmanship of *Theledeus*, and the other part of it was perfected in *Ephesus* by *Theodorus* his brother: Which severall parts being assembled and joyned together, the whole body proved to be so well done and proportioned, that it seemed to be cut and made by one alone master, which was an Art and manner of working, unknown to the *Greeks*, but altogether common and usuall in *Egypt*. For amongst all Nations, the *Egyptians* only did not measure the composition of Statues and Images by the eye, but made them by demensions, and the compass; to the end that the Statue might be composed of many and divers stones, by well observing the measures and proportions; a thing verily worthy of admiration; Namely, that many Artisans in several places agree so well together in one measure, that one Statue shall be composed oftentimes of twenty, and sometimes of forty peeces; which is verified in the said Image of *Samos*, that is like to the workmanship of *Egypt*, divided from the head to the privities, with such conformitie and resemblance, as it seems to be the work of one onely Work-man, being after the fashion of the Statues of *Egypt*, with the hands extended abroad, and the legs as if one were walking. Having hitherto spoken of the *Egyptians*, we will now come to the *Assyrians*.

THE

THE HISTORY OF Diodorus Siculus.

The Third Book.

The Proem.

After we have handled in the precedent Book the matters which concerned the Gods of the Egyptians, *their first Kings, their Laws, their Customes, their Sacrifices, the nature of* Nilus, *and other things worthy of memory; the third Book shal contain the Antiquities of* Asia, *begining at the raign of the* Assyrians. *In* Asia *then raigned in former ages the Native Kings of the Country, whose Names and Acts are abolished by Time.*

Chap. I.

The Acts of Ninus *the first King of* Asia.

The first King of the *Assyrians*, which could finde out writers to set forth his Acts, was *Ninus*; who naturally inclined to War, and covetous of honour and glory, after he had first exercised for a long time together the lustiest and strongest young men of all his Kingdome in Armes, in the perils of War, and in patiently enduring all paines and labour, he raised a mighty Army, and entring into league with *Aricus*, King of the *Arabians*, whose riches in those times (as things stood then) were more to be feared, then their Forces. These *Arabians* have alwayes preserved their libertie, and would never suffer any forraign Prince to have dominion over them; so that neither the Kings of *Persia*, nor those of the *Macedonians* (although they were more powerfull in Armes) could ever be masters of their Kingdome. For *Arabia* is a country unexpugnable to a forraign

raign Enemy, by reason it is partly desart and uninhabited, and partly barren and dry, as also for the want it hath of water, although there be notwithstanding many Wells and Fountains in it, but they are concealed, and onely known to the Inhabitants there living.

Ninus then, accompanied with the King of *Arabia*, lead his Army against the Babilonians; now the City of *Babylon* was not built at that time, but there were many great Towns inhabited thereabout, which through dis-use of Armes, being easily subdued, their King whom he had taken prisoner, together with his children, he put to death, and imposed a tribute on the vanquished. Next marching from thence into *Armenia*, after he had reduced certain Towns thereof under his obedience, King *Barzanes*, seeing himself inferior to *Ninus* in Forces, came and met him with many rich presents, and yeilded himself and his Kingdom unto him, who, acting the part of a Noble and generous Prince, restored *Barzanes* to his Kingdom again, without any other condition, then that he should supply him with men and victuals.

The King of the *Babylonians* vanquished, & put to death.

An act worthy of a King.

Passing on then with a greater Army against the *Medes*, King *Arbaces* incountring him, gave him Battaile, wherein he was vanquished, and taken prisoner with his wife and seven children, and was afterwards crucified.

The King of the *Medes* taken prisoner, and crucified.

Ninus, elated with such prosperous fortune, resolved to make himself Lord of all *Asia*, that lyes between the two Rivers of *Tanais* and *Nilus*. And truly it is commonly seen, that the happy successe of enterprises gives a man hope and desire of executing greater. Wherefore having made one of his friends Governour of *Media*, he departed to subdue the rest of *Asia*, which in seventeen years he brought under his subjection, *India* and *Bactria* excepted. But they that have written the Acts of this *Ninus*, have not in particular set down the Battails, that were fought, nor the number of the vanquished; and therefore we will succinctly declare the most notable ones, according to the opinion of *Ctesias* of *Gnidia*, who saith, That in this great conquest, *Ninus* subdued all the Maritime Nations of the *Levant*, and their neighbours, namely the *Egyptians*, the *Phenicians*, those of the interior *Syria*, of *Cilicia*, *Pamphilia*, *Lycia*, *Caria*, *Phrigia*, *Misia*, *Lydia*, *Troas*, and *Phrigia* upon the *Hellespont*; the Country also of *Propontis*, *Bithynia*, *Cappadocia*, and all the strange and barbarous people about *Mare major*, even to the River of *Tanais*. He added likewise to his Empire the *Carduſians*, the *Taphyri*, the *Hircanians*, the *Dranges*, the *Dernices*, the *Carmanians*, the *Coronians*, the *Rhombes*, the *Vocarnians*, the *Parthians*, the *Persians* also and *Susians*, together with the *Caspians*, the entrance unto whom is so straite and difficult, as it is called the *Caspian* gates, and many other unknown Nations besides, which to account in particular would be longer then all our History.

The Nations Conquered by *Ninus*.

Having afterwards began a War against the *Bactrians*, and seeing that they defended themselves, both with numbers of men, and difficulty of places, he resolved to retire, and defer the enterprise to another time, bringing back his Armie into *Syria*, where he chose out a place, commodious for the building of a City, which (as he had surmounted other Kings in glory and high exploits) he determined to make so great, as the like had never been before, nor ever should be after.

Hereupon *Ninus* having sent away the King of *Arabia*, and his Forces into their Country, greatly inriched and laden with gifts and spoil, and assembled from all parts a mighty company of people together, and all other things necessary for such a work, he founded his City on the River of *Euphrates*; making it not altogether square, but two of the sides longer then the other two; for each of the longest walls were ten leagues in length, and the other two not fully six a peece, so that it was in all one and thirty leagues about. And truly he was not frustrated of his hope, for there hath not been a City found since of so great a circuit, or that had such a sumptuous and magnificent wall, the height whereof was † seventeen fadome or thereabout, and the thickness such, as three Carts might go a front on it; the Towers of it were in number fifteen hundred, all of them * thirty and four fathom high. Now to render this City populous and well inhabited, he constrained the *Assyrians*, especially the richest of them, to dwell there; and withall admitted into it all such of the neighboring Nations, as would come thither; ordaining that the City should in memory of him be called after his name, *Ninive*; which done he divided amongst the inhabitants thereof the Territory next unto it.

† 100. *Foot.*

* 200. *Foot.*

Chap. II.

Of Semyramis *her birth, beginning, and rising.*

Ninus, having founded so great and magnificent a City, determined to convert all his Forces against the *Bactrians*, in whose Country he took *Semyramis* to wife, who being most famous amongst all other women, it will not be from our purpose if we deliver the manner how she came from a poor and low estate to such an height of glory and reputation.

There is in *Syria* a City named *Ascalon*, and not far from it a Lake abounding with fish, neer unto the which is the goodly Temple of the Goddess, whom they call *Derceta*, carrying the face of a woman, and all the rest of the body the form of a fish; Now for a cause hereof the inhabitants of this Country do recount this Fable; *Venus* meeting on a time with this Goddess *Derceta*, made her fall in love with a beautifull young man that sacrificed unto her, who begot on her a daughter: but the Goddess, ashamed of her mis-deed, drove away the father from her, and exposed the daughter in a desert place and full of rocks, where were a great number of Birds, by whom, according to the divine providence, the child was nourished. Howbeit the mother compelled by shame and grief, went and drowned her self in the Lake where she was converted into a Fish: from whence it is that the *Syrians* have even unto our time abstained from eating those kind of Fishes, but adore them as Gods. Moreover they tell another marvellous thing, That the birds sustaining the child on their wings fed her with curds, which

Derceta the mother of *Semyramis*.

Semyramis fed by birds.

which they got from the shepheards adjoyning Cottages; and that at the end of a year, in regard the child stood in need of more substantial meat, they nourished her with cheef taken from the same Cottages; which the shepards having discovered by the continuall pecking of their cheeses, they found out the child, whom they bred up amongst them, and afterwards for her excellent beauty made a present of her to the Kings super-intendant over the sheepheards of that Province, named *Simma*, who having no children brought her up with great care as his own daughter, and called her *Semyramis*, after the name of the birds, which had fed her, (for in the *Syrian* tongue they are termed so) which from thence forward were adored by them of the Country as Gods.

From whence *Semyramis* had her name.

This is that which the Fables say of the birth of *Semyramis*; with whom, being then marriageable, and surpassing all other Virgins in beauty, *Menon*, the Governor of *Syria*, who had been sent by the King to take account of his Cattle, and was lodged in *Simmaes* house, fell so desperately in love, as he would needs make her his wife, and carried her afterwards to the City of *Ninive*, where he had two sons by her, *Japetes* and *Idaspes*. Now whereas the rare beauty of *Semyramis* was adorned with many graces and vertues, her husband, being wholly devoted unto her, would do nothing without her advice and consent.

Semyramis married to *Menon* the Governor of *Syria*.

Ninus then, having built his City, as is said already, applyed all his mind to the making of War in *Bactria*, a mountainous Country, difficile of access, and strong in the multitude and power of men; so that finding he had profited little in his former expedition thither, he thought it was needful for him to raise greater Forces then before: Wherefore he assembled together choyce and pick'd men from all parts in great numbers, and marched against the *Bactrians*, having in his Army (according to the saying of *Ctesias*) seventeen hundred thousand Foot, two hundred thousand Horse, and little less then ten thousand and six hundred Chariots, armed with sharp and cutting Sythes. This excessive number of Soldiers, will appear, it may be, incredible to the hearers; but he that will consider the greatness of *Asia*, and the multitude of Nations that are therein, it will not seem impossible. For if any one will look upon the enterprise which King *Darius* undertook against the *Scythians*, wherein there were eight hundred thousand men; the passage which *Xerxes* made into *Greece* with almost an infinite number of Soldiers; and the things which have been done since in *Europe*, he will not deny that which we say: For out of one of the Cities of *Italy*, *Siracusa* alone, *Dyonisius* raised an Army of an hundred and twenty thousand Foot, and twelve thousand Horse; as also rigged forth out of one only Port four hundred Gallies, partly of three oars, and partly of five oars on a side. The *Romans* likewise, a little before *Hannibals* time, foreseeing the greatness of the War against the *Carthaginians*, made an estimate, in *Italy*, as well of their Citizens, as of their Alies, that were fit and proper for the Wars, and they found, by the Rolls which were made of them, the number to be little less then a million; yet *Italy* is not to be compared for number of persons with one

Ninus his Army, consisting of 1700000 Foot, 200000. Horse, and 10000. armed Chariots.

Dyonisius out of the City alone of *Siracusa* raised 100000. Foot, and 10000 Horse, besides 400 Gallies.

one of the Provinces of *Asia*. And this we have been willing to set forth, to the end one may not judge of the numerosity of people in former times, by the present solitude of Towns, that are little inhabited and almost lying waste.

Ninus then, leading this huge Army into *Bactria*, a strait and rough Country, divided his Forces into divers parts. Now there are in this Region many great Towns and Noble Cities, one of the which, and the chiefest, is named *Bactra*, far excelling all the rest both for the bigness thereof, and for a Castle that is in it, wonderfully strong. *Zoraster* was at that time King of the *Bactrians*, who having levied an Army of Four hundred thousand stout men, marched against *Ninus* to the Frontiers of his Kingdome, and of set purpose suffered one part of the *Assyrians* to enter into his Country, unto whom he gave Battel, vanquished them, chased them, and pursued them with continual execution, to the Mountains that are near thereunto; so that in this Encounter, he defeated and killed an hundred thousand of his Enemyes. But *Ninus* giving speedy succour to his men, the *Bactrians* were repulsed and overcome by the great multitude of *Assyrians*, every one flying away to defend his own City; by means whereof *Ninus* entering into their Land, took all the Towns and places thereof, except *Bactra*, which he could not force, in regard of the natural strength of the situation of it, and that it was also throughly provided with all things necessary for the Guard and Defence of such a City; but he besieged it.

The *Bactrians* vanquished.

The City of *Bactria* besieged.

Now because the Siege indured long, the husband of *Semyramis*, who was in *Ninus* Army, impacient of his wives absence, through the extreme love that he bore to her, sent for her to the Camp: She that was a discreet woman, and of a greater courage then ordinarily is found in that Sex, seeing an opportunity and means to shew her Vertue, undertook the Journey, though it was a long way thither: and to perform it the better, *Semyramis* attired her self with a Garment made of such a fashion, as it could not be discerned whether she were a man or a woman; which served withal to keep her from the heat of the Sun as she travelled, being light, and proper to do any thing therein; so that for the commodiousness of it, both the *Medes*, and afterwards the *Persians*, when they held the Empire of *Asia*, did a long time after use no garment of any other fashion then this of *Semyramis*. She being arrived then at the Camp, and having observed the order of the Seige, as also the places and situation of the City, she perceived that the Castle, naturally strong, and difficile of access, as is aforesaid, and whither none had ever yet tryed to get up, was unfurnished of men for the Guard thereof, all the *Bactrians* being at that time wholly intentive on the defence of the lower parts of the City towards the *Assyrians*, as they that held the Castle to be inexpugnable and safe from all attempts. Whereupon *Semyramis* chose out of the whole Army, such as were most inured to climb steep and rocky places, who with much difficulty clambering up through rough and craggy passages, gave her the means to gain one part of the Castle; which having done, she to amaze the Enemy, began to make a mighty noise, giving a sign to the Besiegers, that the Castle was taken; wherewith they that were in the

The City of *Bactria* taken.

the City were ſo terrified, as they abandoned the Defence thereof, and ſought to ſave their lives by flight.

Chap. III.

After the death of Menon, Ninus *takes* Semyramis *to wife, hath a Son by her, and then dyes.*

THe City of *Bactria* thus taken, *Ninus* admiring the Vertue and Prowes of *Semyramis*, firſt of all preſented her with many rich gifts, and then vanquiſhed by her extreme beauty, he laboured to perſwade *Menon* her husband, that he would willingly and of his own accord leave her unto him to be his wife, in recompence whereof he promiſed to marry him to his daughter, named *Soſana*: and becauſe he would not conſent thereunto, *Ninus* threatned to pluck out his eyes; which *Menon* fearing, and tormented beſides with the love of *Semyramis*, he ſtrangled himſelf: whereupon *Ninus* took her to wife, and then being poſſeſſed of all the *Bactrians* Treaſures, which came to a moſt mighty Maſs of Gold and Silver, he ſetled the affairs of the Country and diſmiſſed his Army. He had a ſon by *Semyramis*, whom he called after his own name, *Ninus*, and ſhortly after died, leaving the Empire of *Aſia* to his wife: He was interred at *Ninive*, in the Sepulcher which was made for him of a marvellous bigneſs, being in height, according to *Cteſias*, nine hundred thirty and ſeven fathom and an half, and above half a league about: which huge Structure, in regard the City is ſeated in a plain Country by *Euphrates*, is ſeen afar off, as it were a Caſtle; and it is ſaid, that it is yet in being, although the *Medes* did long ſince deſtroy the City of *Ninive*, when they ruled over the *Aſſyrians*.

Menon ſtrangles himſelf.

The Sepulcher of *Ninus*.

Chap. IV.

The high and famous Acts of Semyramis, *and the building of* Babylon.

Semyramis, a woman of a great ſpirit, deſiring to ſurpaſs her husband *Ninus* in glory and reputation, reſolved to build a City in the Province of *Babylon*; and for that effect having aſſembled from all parts a world of Architects, and Artiſans, as alſo made proviſion of all things neceſſary for ſo great a work, ſhe imployed three millions of men about it, which ſhe had drawn together out of all Nations under her Dominion: She founded her City on both ſides of *Euphrates*, the River running through the midſt of it; the walls of it were in circuit twenty two leagues and a half, thick ſet with many great Towers; and the breadth of them was ſuch, as ſix Chariots might be driven a front on them; the height of them, according to the opinion of *Cteſias*, was almoſt incredible; but as *Clearchus*, and others, that paſſed with *Alexander* into *Aſia*, have written, the walls were * threeſcore and one fathom high. Now on every day of the year was one furlong of the wall erected, ſo that it contained ſo many furlongs as there are dayes in the year: The countermure was made of brick and bitumen, being in height, as *Cteſias* faith, two and forty fathom or thereabouts: but according to others, twelve

The building of the City of *Babylon*.

3000000 men imployed in the building of it.

The circuit of the walls of *Babylon*, 22 leag. and an half.

The breadth of the walls ſuch as ſix chariots might go a front on them.

The height of the walls * 365 foot.

twelve fathom & a half, & ſo broad as two Chariots at the leaſt might go a front on it: having two hundred and fifty Towers, each of them as high and thick as thoſe of the walls. Now one is not to marvel if there be ſo few Towers in ſuch a large Circuit of the countermure, for in regard of the many Mariſhes about the City, there was no need of them in places that were ſo well fortified by nature; between the walls and the houſes of the Inhabitants, there were void ſpaces four ſcore fathom wide. *Semyramis*, to the end this work might be the ſooner finiſhed, gave the charge of every furlong building to ſome one of her friends, with money to defray the expence thereof.

The Bridge of *Babylon*.

Theſe marvellous wals being with great care and diligence quite perfected in a yeer, the Queen built a Bridg over the River, at a place where it was narroweſt, which was a quarter of a league in length, or more: the Bridge was ſuſtained by huge Pillars of Stone, fixed in the bottom of the water, ſome twelve foot diſtant one from another, and the ſtones thereof were bound together with great iron bars, that were faſtned in with moulten Lead; before the Pillars were mighty angles framed of ſtone, to break the violence of the current of the River, that ſo the Pillars might be ſecured from the force of the water: This Bridge, which was thirty foot broad, ſhe cauſed to be floored with great joyſts and planks of Cedar, Cipres, and Palm trees; a work verily, nothing inferior to any other that ſhe did in her time. On either ſide of the Bridge ſhe drew a Wall of the ſame thickneſs as the outward wall of the City was; at each end of the Bridge ſhe built a great and ſumptuous Caſtle or Palace, as well to take the proſpect of the City, as to ſerve for a Bulwark unto it. One of the Palaces was ſeated on the Eaſt ſide, and the other on the Weſt, the River of *Euphrates* running between them towards the South, both of them huge and marvellous works, for that which was on the Eaſt, was firſt of all invironed with an outward wall, four leagues about, or little leſs, high and ſumptuous, made of brick: then there was another wall within, on whoſe bricks, before they were burnt, were many Creatures drawn to the life, each one ſet forth in colours according to its natural ſimilitude; and this wall was in circuit two leagues and a half, three hundred bricks in thickneſs, and fifty paces high: There was alſo a third wall wherewith the Caſtle or Palace was incloſed, which was almoſt two leagues about, and ſurmounted the ſecond wall in height and thickneſs: On this wal and the Towers thereof, were the figures of divers Creatures in their natural form and colour; as likewiſe the hunting of all kind of Beaſts, every of them a fathom high, and there was *Semyramis* alſo to be ſeen on horſe-back, ſtriking a Leopard thorough with a dart, and her Husband *Ninus* hard by her wounding a Lion with his Javelin: Moreover ſhe added to this Palace, three ſtately Gates, which were inriched with many rare ornaments of Braſs; and therefore it did much excel that on the other ſide of the River as well for greatneſs, as for beauty and magnificence; for the outward wall of that on the Weſt, which was only of brick, contained in circuit but two leagues at the moſt, and in ſtead of thoſe Creatures before mentioned, it had Statues of Braſs to the reſemblance of *Ninus*, *Semyramis*, and of their Rulers, as

A Caſtle or Palace at either end of the bridge.

The Palace on the Eaſt ſide.

The Palace on the Weſt ſide.

alſo of *Jupiter*, whom the *Babylonians* call *Belus*: there was likewiſe painted on it, Armies ſet in battel Array, and ſeveral kinds of hunting, very pleaſant to behold.

The Lake of *Babylon* twelve leagues and an half in circuit.

Afterwards, in the loweſt place of the Citie of *Babylon*, *Semyramis* cauſed a fourſquare Lake to be digged, whoſe wals were of brick and bytumen, twelve leagues and a half about, and thirty five foot deep; into either ſide of the Lake ſhe drew a channel of water from the River of *Euphrates*, for her to go from her Palace to the Lake: there were on either ſide of the Channel, Arches of Brick, which were covered with bytumen four foot thick: The wall of the channel was twenty bricks broad, and twelve foot high above the Arches. This work being fully accompliſhed in ſeven dayes, ſhe returned the River of *Euphrates* into his former courſe, and ſhe made Gates of Copper at either end of the channel, which were in being until the Raign of the *Perſians*. Furthermore, ſhe built a Temple in the midſt of the City

The Temple of *Belus*.

to the honor of *Jupiter Belus*, the Greatneſs and magnificence whereof is not found in any Writings, nor in the memory of living men: nevertheleſs it is certain, that the wonderful height of this Temple was ſuch, as the *Chaldeans* did by the means thereof, come to the true knowledg and obſervation of the courſe of the Stars, as well to the Eaſt as to the Weſt, and that it was framed of brick and bytumen with excellent Art, and infinite coſt: In the higheſt and moſt eminent part of this Temple, ſhe cauſed three huge Statues of Gold to be erected, namely, of *Jupiter*, of *Juno*, and of *Ops*, whereof that of *Jupiter* is ſtill in being forty foot high, and weighing a thouſand *Babylonian* Talents; that of *Ops*, ſet in a chair, was of the like weight, having two Lions ſtanding at her knees, and neer to them two mighty great Serpents of Silver, each of them weighing thirty Talents; the Statue of *Juno* ſtanding upright, was four ſcore Talents in weight, holding in her right hand the head of a Serpent, and in the left a Scepter of Stone: For theſe three Statues, there was a Table or Altar of Gold, common to them all, forty foot long, and twelve foot broad, weighing fifty Talents: there were moreover two Goblets or Cups of Gold, weighing both together thirty Talents, and as many Cenſers of the ſame weight and metal: beſides theſe, there were three great drinking bowls of Gold, whereof that dedicated to *Jupiter* weighed twelve hundred *Babylonian* Talents, and each of the other two half ſo much. All which Riches the Kings of *Perſia* carried afterwards away; and the Palaces, and other ſingularities of *Babylon* have been conſumed by ſucceſſion of time, or deſtroyed by men; ſo as of all that great City, there is at this preſent but a ſmal remainder left.

A Garden hanging as it were in the Air.

There was alſo near to one of the Caſtles or Palaces, a Garden hanging as it were in the Air, not made by *Semyramis*, but afterwards, by a King named *Sirus*, at the requeſt of a Concubine of his, who being a *Perſian*, and deſiring to ſee Meadows on Mountains, after the manner of her Country, perſwaded the man to frame a Garden by Art, that might in trees and Meadows repreſent the Region of *Perſia*. Each ſide of this Garden was eight ſcore fathom long, and the goings to it, as it were to a mountain, were one degree higher then another, to the end that

that ones ſight might from thence extend to all parts thereabouts: The foundations that bore all the weight of the building, were laid upon Arches which were built up ſtil one over the another, as the work roſe higher and higher from the bottom to the top, ſo that the laſt and higheſt Stage of the Arches, whereon the platform of the Garden was placed, was twelve fathom and a half in heigth, and two broad: the walls which incloſed the Garden, and that were raiſed with an infinite charge, were two and twenty foot thick: The whole foundation was made in this manner, Firſt were pitched in the bottom of all, great ſtones ſixteen foot long, and twelve broad; upon them, for a pavement, were reeds laid faſt compacted together with bytumen, and upon them two rowes of bricks joyned cloſe with mortar, which were covered with ſheets of Lead to keep out all wet from ſoaking into the Arches; and then were there Receptacles to convey away the rain; laſtly, on the top of all the pavement a mighty maſs of earth, ſufficient to give rooting to the greateſt trees, made up the Garden; wherein a number of goodly trees, and of all ſorts, exceedingly delighted the ſight of thoſe that beheld them; the Arches withal gave ſo much light to one another, as there were lodgings in them as in a Palace; there was alſo an Aqueduct ſecretly carried along to water the Garden; but this ſtrange and huge work was made, as we have before declared, long after the time of *Semyramis*, who built many Cities and Towns on the Rivers of *Euphrates* and *Tigris*, wherein ſhe eſtabliſhed Marts for all the Commodities which were brought from the *Medes*, *Paretanians*, and other adjacent Countryes: for next to *Nilus* and *Ganges*, the nobleſt Rivers of *Aſia* are *Euphrates* and *Tigris*, which deſcend from the Mountains of *Armenia*, four ſcore and fourteen leagues the one from the other; and running by the *Medes* and *Paretanians*, fal into *Meſopotamia*, which they inviron on both ſides, and therefore give the name unto the Region; from whence flowing by *Babylon*, they enter into the red Sea, through *Sinus Perſicus*: theſe two mighty Rivers, after they are aſſembled into one, as alſo the Towns that are ſeated upon them, bring great profit to them that frequent them, ſo that the Merchants which dwell neer thoſe waters are exceeding rich.

62. foot 12. foot.

This Queen *Semyramis* cauſed a huge ſtone to be cut out of the Mountains of *Armenia*, ſix and twenty fathom long, and four broad and thick, which being carried by a great many Carts ſet together, to the River of *Euphrates*, and from thence in a Ship to *Babylon*, ſhe cauſed to be rected in the greateſt *Piatza* of the City, a thing marvellous to behold, and which for its form was called an *Obeliſque*, reckoned amongſt the ſeven wonders of the world.

Now although there be many other things in *Babylon* to be admired, yet is not the infinite quantity of Aſphalta or Bytumen which grows there, the leaſt to be marvelled at; for it riſes up in ſuch abundance, as it ſuffices, not only for the building of thoſe great and ſumptuous Edifices, but alſo the innumerable people which are there, do uſe it for, and in ſtead of fuel, after they have dried it; ſo exceeding much is the quantity of it that comes from the Fountain whence it ſprings. Near unto it is an overture of the earth, not great, but of a wonderful property, for

Aſphalta or bytumen uſed in ſtead of wood for firing.

there

A deadly Air. there iſſueth out of it an ill ſmell, as it were of Sulphur, which kills the Creatures that paſs by, reſtraining the breath in ſuch ſort, as the vapor being already got in, and the power of breathing taken away, death of neceſſity inſues thereupon. There is likewiſe beyond the River a cer-

A moſt dangerous Fog. tain Lake or Moor, of a little circuit, caſting up a fog all round about it, wherunto if any one do unwittingly enter, he is ſuddenly drawn into the Moor, without being able to go back, and then coming by little and little to have his body benummed all over, he ſinks down to the bottom, and ſo is drowned; a while after the dead corps floats on the top of the water,

CHAP. V.

The Conqueſts of Semyramis *in* Egypt, Ethiopia, *and* Libia; *her expedition againſt the* Indians; *and her Death.*

THeſe works being finiſhed, *Semyramis* with a great and mighty Army marched towards *Media*, and being arrived at a Mountain, named *Bagiſtan*, which is dedicated to *Jupiter*, ſhe pitched downe her Camp; and there in the open fields made a Garden three quarters of a league about, together with a Fountain to water it: near to the Garden ſhe cauſed a Rock to be cut, that was above a league high, and on the lower part of it, ſhe made her own Pourtrait, and that of an hundred men preſenting her with gifts, to be engraven; as alſo in Siriack letters to be written thereon, How that rock had been ſo engraven by *Semyramis* with the hands of her Subjects. That done, and after ſhe had from the fields ſide equalled the Precipice of the Rock, with raiſing up of earth, ſhe mounted to the top of the Rock, and went to the City *Chaonia* in *Media*, from whence beholding in the midſt of a large plain another Rock of an exceſſive greatneſs and height, ſhe cauſed another great Garden to be made in the middle of it; where for her pleaſures and delight, ſhe built many beautiful and ſumptuous lodgings, from whence ſhe might view both the Garden, and all her Army which then lay incamped thereabout. In this place ſhe abode a good while, given up to all kind of Voluptuouſneſs; for after the death of *Ninus*, ſhe would never marry other husband, fearing leſt ſhe ſhould thereby be depri-

The Incontinency of *Semyramis*. ved of her Kingdom; but ſhe pick'd out the handſomeſt men of all her Army to ſerve her Luſt, whom, as ſoon as ſhe had ſatiated her ſelf with them, ſhe made away.

The Inhumanity of *Semyramis* Departing from thence, ſhe took directly by the *Ecbatanans* to the Mountain *Farcya*, to aſcend into the which, the way being very long, and wonderful difficult, through rugged craggy dales, and over fearful Precipices, ſhe deſiring to leave an immortal memory of her name behind her, and to make a ſpeedier paſſage unto it, cauſed the vallies to be filled up, and the Rocks to be broken down, thereby rendring, but with a world

a world of charge, the way more eaſie and ſhort; which way, until our time, is called *Semyramis*.

Coming then to *Ecbatana*, ſhe built a rich and goodly Palace in it. Now in regard this City, (by reaſon there are no Springs about it) was in great want of water, ſhe cauſed an Aqueduct, very neceſſary, but with exceeding much labour and coſt, to be made there: for ſome three quarters of a league from the City is a mountain rough and difficult of acceſs, named *Orontes*, in height from the bottom to the top, a league and a half, and on the other ſide of the Mountain a great Lake, whence floweth a River, which through this Aqueduct, ſhe cauſed to be conveyed into the City, by cutting a trench through the foot of the Mountain, which was fifteen foot broad, and five and forty foot deep.

Theſe things thus performed in *Med a*, *Semyramis* went into *Perſia*, and other Regions of *Aſia* under her rule and dominion, and every where cauſed mountains and rocks to be cut in ſunder to make the wayes eaſie for Travellers; and in plain and flat Countryes ſhe caſt up great Mounts of earth, whereon ſhe built either Sepulchers for her Commanders, or ſome Cities and Towns. It was her manner alſo to raiſe up high banks in her Camp, where ſhe pitched her Tent, that from thence ſhe might take a view of her Army: of all theſe there are many marks and ruines in *Aſia* remaining to this day, which are ſaid ſtill to be the works of this Queen.

Semyramis having afterwards run over all *Egypt*, and reduced the greateſt part of *Libia* under her ſubjection, ſhe would needs go to the Temple of *Jupiter Ammon*, to know the end of her life from that God; and it is ſaid, the anſwer was, That ſhe ſhould dye when her ſon *Ninus* laid wait for her life, and that after her death ſhe ſhould receive the honor of immortality from many Nations of *Aſia*.

Entring into *Ethiopia*, and there conquering divers Lands, ſhe ſaw A marvellous Lake. many ſingular things in it, amongſt others, a Lake four ſquare, ſome ſeven and twenty fathom about, whoſe water is of a Vermilion colour, ſweet of ſavour, and in taſte not much different from old wine; having beſides the ſtrange property to make men ſo drunk, that they publikely confeſs all the ſecret faults which ever they have committed; but this is not eaſily believed. She ſaw there likewiſe what manner of Sepultures The *Ethiopians* Sepultures of their dead. the *Ethiopians* have for their dead, far different from other people. For after they have Imbalmed the Corps, and put it naked into a certain veſſel of glaſs, they ſet it on a Pillar, and in this ſort the Corps of the Deceaſed may be ſeen through the glaſs, as *Herodotus* ſaith; howbeit *Cteſias Gnidius* reproves this, ſaying, That the Corps being well imbalmed, they do not put it into a veſſel of glaſs, for they burne it, and therefore it cannot retain its form; but they put it into an hollow ſtatue of Gold which they incloſe in glaſs, ſo that this ſtatue invironed with glaſs, being ſet in an high place, repreſents the ſimilitude of the dead perſon; ſuch are the Sepultures of the rich: the meaner ſort put it into a Statue of Silver, and the poor into one of baked earth; and whereas there is abundance of glaſs in *Ethiopia*, every one hath great ſtore of it. But we will ſpeak hereafter of the cuſtoms of the *Ethiopians*, and of other things of theirs worthy of memory, when we come to treat of what hath been done by them in times paſt.

Semy-

Semyramis, after ſhe had diſpoſed of the affairs of *Ethiopia* and *Egypt*, marched with her Army (that was very numerous) into *Bactria*; where having lived long in peace, and being covetous of honor and glory, ſhe reſolved to make a War that ſhould be memorable for ever. Underſtanding then, that the Indians were the greateſt Nation of the world, and their Region very goodly and fertile, ſhe intended to imploy all her Forces againſt them; over whom, at that time, raigned King *Staurabates*, ſuported with a great and mighty Army, as alſo with many Elephants, trained up and inured to the wars.

Staurabates King of *India*.

Now the Country of *India* is above all others excellent in beauty, and diſtinguiſhed into many parts by the Rivers that water it, where the earth yeilds her increaſe twice a yeer, and is ſo fertile of things neceſſary for mans life, as it produceth Victuals abundantly every where.

The goodneſs and beauty of *India*.

It is ſaid, that there is never any ſterility in it, nor any ſpoile of fruits or ſeeds; there is alſo an incredible number of Elephants, far to be preferred for force and might before thoſe of *Libia*; there is likewiſe a world of Gold, Silver, Braſs, precious Stones, and of all other things that concern riches and delight; whereof *Semyramis* being advertiſed, ſhe ſet all her thoughts on this War of the *Indians*; but knowing how great this Enterpriſe was, and what need ſhe would have of moſt mighty Forces for the executing of it, ſhe ſent unto all the Governors of her Provinces, that according to the bigneſs of them, they ſhould levy all the young men that were moſt able and fit for the Wars, as alſo, to make proviſion of all kind of new Armes; and ſhe commanded thoſe which ſhould be enrolled, that within three yeers, they ſhould make their Rendezvous at the City of *Bactria*, where ſhe was: She further gave in charge to *Phœnicia*, *Syria*, *Ciprus*, and other Maritime Countryes, where was Timber and other materials proper for Shipping, to prepare great ſtore of Veſſels fit to paſs up and down Rivers, that might be taken aſunder; for *Indus*, which is the greateſt River of all that Region, and which on the one ſide is the limit and bound of the Kingdom of *India*, hath need of many Veſſels, as well to paſs it over, as to drive the enemy from the ſhoar; and becauſe there are none thereabout, nor materials wherewith to make them, ſhe was conſtrained to have them carried by land from the Country of *Bactria*.

Semyramis alſo, being inferior to the *Indians* in Elephants, bethought her of a notable wile to amaze them, in regard they thought there were none to be had but in *India*; for ſhe killed three hundred thouſand Oxen, and having diſtributed their fleſh unto her Workmen, ſhe cauſed the skins of them to be made in the likeneſs of Elephants, which afterwards being ſtuffed with ſtraw, rightly reſembled a true Elephant, and incloſed a man ſeated on a Camel within it, to guide this form and ſimilitude of that Beaſt: all which ſhe cauſed to be done in ſecret, that no inkling might come to the *Indians* of it, and that they being amazed at ſuch an unforeſeen thing, might think them to be Elephants indeed. This being performed in the ſpace of two years, in the third ſhe aſſembled all her Army together in *Bactria*, conſiſting, according to the ſaying of *Cteſias*, of Three millions of Foot, Five hundred thouſand Horſe, and an hundred thouſand Chariots, beſides as many men on Camels with ſwords ſix foot long.

An Army of 3000000 of Foot, 500000 Horſe, 100000 Chariots, and as many men on Camels with ſwords ſix foot long.

long. There were of thoſe Veſſels that were to be taken aſunder, two thouſand, which together with the ſimilitudes of the Elephants, were carried on Camels backs, and ſhe cauſed the horſes to be accuſtomed not to fear thoſe counterfeit Beaſts. This Stratagem *Perſeus* King of *Macedon* would needs imitate a long time after in the War which he had with the *Romans*; but it ſerved him to no more purpoſe then it did *Semyramis*, as we will declare hereafter.

The King of *India* being advertiſed of the wonderful greatneſs of this Army, and the world of Proviſions that went along with it for the War, endeavoured to exceed the Forces of *Semyramis*: And firſt of all he cauſed four thouſand Veſſels to be made of great Canes, proper for the Navigation of the River; for it is ſaid, that there are in *India*, both in the Rivers, and in the Marſhes, an infinite multitude of Canes, which are ſo big as a man cannot fathom them, whereof they make very good Veſſels, in regard of their ſtrength and thickneſs: He got together likewiſe great ſtore of Armes of all ſorts, and raiſed an Army out of the whole *Indiaes*, ſurpaſſing in number that of *Semyramis*; moreover cauſing wild Elephants to be hunted, for he trained up many to the Wars for a terror to thoſe that beheld them. All Preparations needful for the War being thus made, he ſent Ambaſſadors to *Semyramis*, who was then approaching, reprehending her for her unreaſonable Ambition, in that ſhe would wage war againſt him without being provoked thereunto by any injury; and accuſing her many wayes beſides, with calling the Gods to witneſs, he threatned to crucifie her if ſhe were overcome in Battel. But *Semyramis* anſwered, laughing, *That the buſineſs between them was to be diſputed with proweſs and valor, and not with words.*

Staurobates his Remonſtrance to *Semyramis*.

Semyramis her anſwer thereunto.

Marching then to the River of *Indus*, ſhe found the Kings Army ready to fight with her; whereupon ſhe cauſed her Veſſels to advance, manned with the beſt Souldiers ſhe had: Then was there a cruel and bloudy Conflict between them, which was a long time diſputed with great courage and valor on either part; but at laſt the *Indian* Fleet being vanquiſhed, and a thouſand of their Veſſels ſunk, as alſo a great number of Priſoners taken, ſhe cauſed a bridg to be built over the River for the better facilitating of the paſſage; and placing a ſtrong Guard at either end of it, ſhe paſſed over all her Army, taking in the Ilands and Townes that were in, and upon the River; and bringing into ſervitude above an hundred thouſand men. The King of *India* having (as is before declared) loſt his Fleet, made ſhew, as if his Land Forces were far off, and ſo retired a little back, to the end his enemyes, thinking it was out of fear, might the the ſooner paſs the River; which *Semyramis* perceiving, as if things went according to her wiſh, ſhe purſued after the *Indians* with all her whole Army, except ſuch as ſhe had left for the Guard of the Bridg. Now ſhe had cauſed the mock Elephants to march in the Front of her Forces, which being diſcovered by the Kings Spies, they made report thereof to their Maſter, who was much troubled at it; but this Stratagem could not be long concealed, for the *Indians* marvelling how, or where *Semyramis* could get ſuch a multitude of Elephants,

The *Indian* fleet defeated.

A thouſand Veſſels ſunk. 100000 Priſoners taken.

phants, they uſed ſuch means as they took ſome Priſoners in the night out of *Semyramis* her Camp, which revealed to their enemies the counterfeiting of thoſe Elephants: wherefore the King conſiding in his Forces, and having acquainted his Souldiers with the counterfeiting of thoſe Elephants, that ſo all fear being taken away they might fight the more couragiouſly, he advanced in battel Array againſt the *Aſſyrians*: the like did *Semyramis* againſt the *Indians*.

Both the Armyes being then neer to one another, the King ſpaced his Horſe and Chariots in the Vant-guard, before the body of his Foot, to whom *Semyramis* having oppoſed her mock Elephants, no ſooner was the ſignall of Battell given, but the men at Armes were ſtraightway diſcomfited; for their Horſes accuſtomed to the true, and not thoſe counterfeit Elephants, were ſo ſcared with this new form of Elephants, and with the ſmell of them, as they carried part of their Riders headlong into the midſt of their Enemyes, and ran away with others ſcattered up and down here and there. *Semyramis* ſeeing this, purſued her Victory with the beſt and choiceſt of her Horſe, and fighting in the head of them, ſhe routed the reſt of the *Indian* Gondarmary, who retired to the body of their Army; *Stanrobates*, no whit diſmayed with this Defeat, advanced with the groſs of his Foot, the Elephants before, and fighting in the right wing, ſeated on a ſtrong Elephant, he marched couragiouſly againſt the Queen, who by fortune was then in the left wing. The true Elephants fought againſt the counterfeit, but not with like Forces, for the Kings prevailing, made a cruel havock amongſt the *Aſſyrians*, trampling ſome of them under their feet, and killing and tearing others in pieces with their Trunks and teeth: wherefore every place being filled with heaps of dead bodyes falling one upon another, and a generall terror ſeizing on all, no order was kept, ſo that moſt of the *Aſſyrians* betaking them to flight, the King by chance incountred with *Semyramis*, and hurt her firſt with an Arrow in the arme, and afterwards with a Dart in the ſhoulder. The Queen then, not regarding her wounds (for they were but ſlight) as ſhe was mounting a freſh Horſe, had almoſt been taken by the Kings Elephant purſuing her. In this manner were the *Aſſyrians* put to flight, making to their Veſſels with all the ſpeed they could; ſo that the *Indians* following their Victory, there was a terrible ſlaughter all along the wayes, too narrow for ſuch a multitude of people; for the Horſe and Foot mingled pell-mell together, were ſuch an hinderance one to another, as they had no means either to flye or to ſave themſelves other wayes, but wrought their own deathes with their diſorder and throng. Many there were that were thrown into the water from off either ſide of the Bridg by the great multitude of thoſe which fled. When as the moſt part of them that had eſcaped from this overthrow were paſt over the Bridg, (which was made of Barques) *Semyramis* cauſed it to be broken, and the Barques to be ſundred, which hurried away by the River,

The *Aſſyrians* defeated.

River, many *Indians*, that in purſuit of their Enemyes had got into them, were together with them drowned by the violence of the ſtreame. *Stanrobates* being admoniſhed by divers Prodiges, and the advice the of Auguries not to paſs the River, gave over the Chaſe.

Semyramis, after exchanging of Priſoners, returned into *Bactria*, where ſhe diſcharged the moſt part of her Army, and having ſhortly after diſcovered how her ſon *Ninus*, by the means of an Eunuch, laid wait for her life, ſhe forgave him his offence, according to the Oracle of God *Ammon*, and then commanding all the Governors of Provinces to obey her Son as King, ſhe vaniſhed ſuddenly away, tranſlated (as it was believed) to the Gods, according to the anſwer of the Oracle. Others have fained that ſhe was turned into a Pigeon, and that ſhe flew away with a great many of Birds which were come into her Chamber; whence it is that the *Aſſyrians* adore the Pigeon as a Goddeſs, thinking their Queen was immortal. This Queen *Semyramis* held the Empire of all *Aſia*, except the *Indians*, and lived (as writes *Cteſias Gnidius*) three ſcore and two yeers, whereof ſhe raigned forty and two.

The end of *Semyramis*.

Semyramis turned into a Pigeon.

The age of *Semyramis*.

The *Athenians* and other Hiſtorians affirm, that *Semyramis*, who was fair and comely, was infinitely beloved of the King of *Aſſyria*, and generally commended for her modeſty and good grace, ſo that the integrity of her life being knowen to every one, ſhe requeſted and obtained of *Ninus* her husband, that ſhe might raign alone by her ſelfe for the ſpace of five dayes. Taking upon her then the Scepter and Royal Mantle of the Kingdom, ſhe made on the firſt day a great and ſumptuous Banquet, whereunto ſhe invited all the Princes and Commanders of the Empire, to the end they might yeild her obedience, as to their Queen; and on the ſecond day, ſeeing that the Nobles and people honoured her as their Soveraigne, ſhe put her husband in priſon, and boldly aſſuming the abſolute command of the Kingdome, ſhe held it to her old age, glorioufly performing many high and famous Acts.

CHAP. VI.

The Kings of Babylon *that ſucceeded* Semyramis, *and their manner of living in all kind of Voluptuouſneſs and Idleneſs, for the ſpace of fourteen hundred yeers, to the time of* Sardanapalus.

THe things before written of *Semyramis*, have been handled by divers Authors. Now, ſo it is, that after her Deceaſe, *Ninus* her Son, nothing like unto his mother, having taken upon him the Kingdome, made peace with all his neighbours, and imploy-

ed the whole time of his life in keeping himselfe shut up in his Palace, eschewing the sight of men, and living in Voluptuousnes and Idlenes amongst Concubines and Eunuchs; for hee thought that being alwayes in continual pleasure, he should avoid all incommodities and dangers; and that to care for nothing is the greatest happines a King can have. Howbeit, for the securing of his Raign, and that he might be feared of his Subjects, he levied every yeer a certaine number of Souldiers, and over them ordained in every Province a Captaine. When his whole Army were together, without the City of *Ninive*, hee set over every Nation a Commander in Chief, chosen out of the most advised of those that were about his person; and at the yeers end, he sent those first Souldiers home to their houses, and demanded others from other Provinces; whence it hapned that his Subjects were more prompt to obey, for the fear they were in of the Souldiers, which were alwayes lying in the field; and if any chanced to rebell, they were the more ready to submit out of the dread of punishment. He thought too, that this changing of them would keep the Souldiers and their Leaders the better from combining together, and conspiring against him; for to be continually exercising the Art Military in the field, renders Souldiers more hardy and stout, and Commanders more knowing, which hath oftentimes been the occasion of their departing from their obedience to their Prince. This manner also of the Princes living unknowne to Strangers, is the cause that his pleasures are concealed, and that none dare blaspheme against him, no not in word, as if he were an invisible God. Now in this manner did *Ninus* live, establishing the Commanders of his Army, the Governors of Provinces, the Officers of his house, and the Judges over the people, and disposing of all other things concerning the care and charge of the affairs of his Kingdom.

In the same sort did thirty other Kings rule over the *Assyrians*, till the Raign of *Sardanapalus*, in whose time that Kingdom of *Assyria*, which had indured a thousand three hundred and threescore yeers (as *Ctesias* testifieth in his second Book) was translated to the *Medes*: *Ctesias* doth not set downe the names of those Kings, nor how long they raigned, because they did not thing worthy of memory; but only makes mention of the succession which those *Assyrians* sent to the *Trojans*, whereof *Memnon* the Son of *Tithon*, was Commander in Chief; saying, that in the raign of *Theutamus*, who was the twentieth descendant from *Ninus* and *Semyramis*, *Agamemnon*, together with the *Greeks*, began the War against the *Trojans*, when as the *Assyrians* had held the Empire of *Asia* a thousand yeers: that *Priamus* being oppressed by the war, had by his Ambassadors craved assistance of this King *Theutamus* as his Tributary; that thereupon he sent ten thousand *Ethiopians*, and as many *Susians*, with two hundred Chariots to *Troy*, under the conduct of the said *Memnon*; that *Tithon* his Father a man

a man in much esteem with the King, was then Governor of *Persia*; and that *Memnon* himself, a Prince in the flower of his age, excelling in Personage, strength, and valor, was of great fame at that time. It is reported, that *Memnon* built a goodly Palace in the highest part of the City of *Susa*, which continued in being until the Empire of the *Persians*, and was called by his name *Memnonia*; and also that in the same Country, he caused the High-way of *Leophora* to be paved, which at this present holds the same name of *Memnonia*.

The *Ethiopians* which are in *Egypt*, say also, that *Memnon* was borne in their Country, shewing a great Palace of his, that to this day is named *Memnonia*; howsoever, it is certain, that hee was sent to succour the *Trojans* with twenty thousand Foot, and two hundred Chariots, and that having slayne a great number of the *Greeks*, he was at last killed by the Treacherous lying in wait of the *Thessalians*; as also that the *Ethiopians* recovered his body, and burnt it, carrying his bones to his Father *Tithon*. This is that which the *Barbarians* affirm to be written of Prince *Memnon* in the Chronicles of the Kings.

CHAP. VII.

Sardanapalus *is deprived of his Kingdome by* Arbaces *the* Mede.

Sardanapalus the last King of the *Assyrians*.

Sardanapalus, the thirtieth King of the line of *Ninus*, and last of the *Assyrians*, went beyond all his Predecessors in Voluptuousnes and Idlenes; for besides that he was never seen of man living, he lead an effeminate life amongst his Concubines, and attiring himself somtimes in a Purple robe, somtimes in one made of the finest woll, and at other times in a womans habit; he painted his face, and all his body over like a strumpet, shewing himself more lascivious even then women, whose manner of speech he imitated in every thing; and he not only desired such meats and drinks continually, as would provoke him to lust, but wholly given over to luxury, he now abused the office of man, and then again the office of women, beyond all honesty, and without any regard had at all to sex or shame; yea such power had delights, filthy pleasures, and incontinency over him, as he commanded his successors to write upon his tombe, after his decease, in the *Barbarian* language, that which afterwards was thus translated,

The Feasts, the Banquets, Pleasures, and Delight
Which I in life enjoy'd, with me remain:
The rest, as Treasure, Goods, and Honors bright,
Do to the living, not the dead pertaine.

Sardana-

Arbaſes the Mede.

Sardanapalus continuing his courſe of life in ſuch wicked diſſoluteneſſe, one *Arbaces* the *Mede*, a man of great vertue and courage, and Commander of the forces that were ſent every year from the *Medes* to the Citv of *Ninive*, utterly ſubverted (as ſhall be declared hereafter) the State and raigne of the *Aſſyrians*, which had laſted ſo long.

Beleſes the Babylonian.

This *Arbaces*, having contracted friendſhip with the Commander of the *Babylonians*, named *Beleſus*, a perſon of note amongſt the *Caldeans*, very knowing and expert in Aſtrologie and Divination, and who had foretold to many, that which had hapned unto them, was exhorted by him to deſtroy the Empire of the *Aſſyrians*; for as to his friend, he foretold him that he ſhould be Lord over all that was under the dominion of *Sardanapalus*. *Arbaces* gave him many thanks for this his prediction, and having promiſed him (in caſe it proved true) to make him Governor of the *Babylonians*, he beleeved it as confidently, as if he had received it from the Gods: Wherefore, he ſought both with good words, and ſeverall benefits, to gain the good will of the other Commanders.

Now *Arbaces*, deſiring to know in what manner the King lived, gave one of the Eunuches a cup of Gold; and had by his means acceſs into the Kings Chamber; where ſeeing his effeminacie, and his attiring of himſelf like a woman, he contemned him in his heart as a man of nought, and entred into great hope of what had been foretold him by the *Caldean*, with whom he made this agreement, that he himſelf ſhould incite the *Medes* to take upon them the Empire of the *Aſſyrians*, and the *Perſians* to revolt; and that *Beleſus* ſhould ſollicite the *Babylonians*, and the Duke of the *Arabians*, who was his friend, to run one and the ſame fortune with them. This done, and the time being come when every one was to repair to his own home, they retired to their Country as they uſed to do.

Arbaces and *Beleſus* their agreement.

Arabaces then being returned into *Media*, perſwaded the *Medes* and *Perſians* to undertake a War againſt the *Aſſyrians*; the former to get their Dominion from them, and the other to recover their loſt Liberty: to the like did *Beleſus* draw the *Babylonians*; and withal, by his Ambaſſadors he induced the *Arabians*, and their Chieftain his friend, to enter into a League with them for the effecting of this Enterpriſe.

The yeer being run out, all the Confederates marched to *Ninive*, making ſhew as if they were come, according to cuſtome, to ſucceed the other Souldiers, that had ſerved out their time; but indeed to deprive *Sardanapalus* by force, of his State: to which end four Nations, containing in number, Four hundred thouſand men, were thus aſſembled together in one Camp, where they conſulted about the executing of their Deſign. But *Sardanapalus*, being acquainted with this Revolt and Conſpiracy, raiſed an Army of his other Subjects, and lead it againſt the Rebels, whom he vanquiſhed in Battel, ſo

Arbaces marches with an Army of 400000 men againſt *Sardanapalus*.

400000 Rebels.

Arbaces defeated by *Sardanapalus*.

ſo that they were faine to fly to the Mountaines, which was ſome four leagues and an halfe from the City: howbeit, deſcending ſhortly after from thence into the Plaine, once more to try their fortune, *Sardanapalus* encountred them again with all his Forces, and having ranged his Army in Battel Array, he cauſed it to be proclaimed by ſound of Trumpet throughout all the Camp, that hee would give two hundred Talents of Gold to whomſoever ſhould kill *Arbaces*, or *Beleſus* of *Babylon*; and to him that ſhould bring them alive to him he promiſed twice as much, and the Government of *Media*; but none would endeavour to do it upon the hope of ſo great a Recompence.

Arbaces defeated the ſecond time.

The Fight then being begun between them, *Sardanapalus* diſcomfited a great number of his Enemyes, and chaſed the reſt into their Hold, which they had made in the Mountaines. They that were with *Arabaces*, diſmayed with ſo many Defeats, entred into Counſel what was beſt to bee done, the moſt part of them being of the opinion, that each one ſhould returne into his Country, and there ſeizing on the ſtrongeſt places, they ſhould allye themſelves with the neighbouring Nations, that ſo they might be the better able to maintaine the War, for which they ſhould alſo make Proviſion of all things needful. But *Beleſus* the *Babylonian*, aſſuring them, that the Gods after many labors and dangers promiſed them Victory, perſwaded them to perſevere in this War. Whereupon, giving Battel againe, the King was the third time Conqueror, and entring by force into the Enemyes Hold, he chaſed them to the Mountaines of *Babylon*; in which Conflict *Arbaces* was wounded, fighting bravely, and beating many *Aſſyrians* to the earth. Now whereas the Commanders of theſe Rebels, terrified with the loſſe of ſo many Battels, were again determined to retire every man to his home, *Beleſus*, watching all night in the open Aire, prognoſticated unto them which would have been gone, that ere long they ſhould have ſuccour come to them unlooked for, and that from thence forward fortune would be more favourable unto them, as the Gods had foreſhewed by the Stars, and therefore he earneſtly intreated them, that relying on his Art, they would attend but a while the good pleaſure of the Gods. The Commanders, yeilding to his requeſt in waiting a little, received intelligence, that an Army of *Bactrians* were marching with all ſpeed to the aid of the King; whereupon *Arbaces*, and the reſt of the Leaders, reſolved to go with their lighteſt armed men and meet the *Bactrians*, either to induce them to revolt, or to compel them thereunto by force of Armes.

Arbaces defeated the third time.

The *Bactrians* then having been perſwaded by them to the recovery of their Liberty, the Commanders firſt, and then all their Troups, agreed to joyne with the *Medes*, and the reſt of that Army. In the mean time, *Sardanapalus*, ignorant thereof, and rejoycing for his precedent Victories, did nothing but feaſt his Souldiers day by day with all kind of meats and Wine in great abundance.

The *Bactrians* ſeduced.

Now, whilſt the *Aſſyrians* were thus wholly beſtowed in making good

good cheere. *Arbaces*, being informed by his ſpies how negligently his enemies lay in their camp, drowned in wine and idleneſſe, fell ſuddainly upon them in the night, ſo that they which marched in good order, and were well prepared to fight, aſſailing thoſe that were in diſorder, and altogether unprepared for defence, defeated and killed a world of their enemies, chaſing the reſt into the City. *Sardanapalus* having made *Salamenus*, the brother of his wife, Generall of his Army, took upon himſelf the charge of guarding and defending the City; and left *Salamenus* in the field with all the reſt of his forces, which the *Medes* overthrew in two ſet battels neer to *Ninive*, where *Salamenus* himſelf was ſlain; together with an infinite number of his men, that loſt their lives, either in the fight, or that in flying were put to the ſword, and drowned in the River of *Euphrates*, which became red with the blood of them that were killed.

The *Aſſyrians* ſurprized and defeated.

The King then being thus beſieged, divers nations deſiring their libertie, came and rendred themſelves to *Arbaces*, which *Sardanapalus* underſtanding; and perceiving that his State was in great hazard, he ſent his three Sons and two Daughters, with an exceeding quantity of Gold and Silver, into *Paphlagonia*, to *Cottus* the Governor thereof, who amongſt all his Commanders was moſt faithfull unto him. Then having craved aid of ſuch of his ſubjects as had not yet declared againſt him, he reſolved to maintaine and endure the ſiege; for that, his Predeceſſors had received anſwer from the Gods, how the City of *Ninive* ſhould never be taken till the River of *Euphrates* became an enemy to it; which he thinking could never come to paſſe, he was in good hope to have the ſiege raiſed by the ſuccor hee expected.

Sardanapalus beſieged in *Ninive*.

Now though the *Medes* had begirt the City round about with their forces, yet could they not take it by aſſault, in regard of the height of the walls; for at that time, Rammes and other warlike engines, wherewith the walls of towns are battered and overthrown, were not then in uſe; and they within too had great abundance of all things neceſſary, through the care the King had taken for it. But when as the ſiege had now laſted two years, in the third, the River of *Euphrates*, being mightily riſen with the raine which continually fell for a long time together, it ſo overflowed it's banks, as it drowned a great part of the City, and withall bore down, and carried away as much of the wall thereof, as contained a league in length. Thereupon, the King thinking that the time of the oracle was come, utterly deſpared of his ſafety; wherefore that he might not fall into his enemies hands, he cauſed a huge fire to be made in his Palace, into which he threw all the Gold and Silver that he had, together with his Royall apparel, as alſo his wives and Eunuchs, and laſtly himſelf, to be burnt there together with them. *Arbaces* receiving advertiſement of the Kings death, entred with his whole Army into the City at that place where the wall was wanting: and afterwards being inveſted with the Royall Mantle, he was declared King by the generall conſent of all, who gave him abſolute power and authority in every thing.

Ninive two years beſieged.

The death of *Sardanapalus*.

The taking of *Ninive*.

Arbaces

Arbaces, having in this manner obtained the empire of *Aſia*, and recompenced every one of his aſſociats in the warre, according to their ſeverall merits, eſtabliſhed new Governors of his Provinces, and amongſt the reſt, over that of *Babylon* (as hee had formerly promiſed) hee ordained *Beleſus* Ruler; who having acquainted the King, how whilſt his affaires were in trouble, hee had made a vow to God *Belus*, that if *Sardanapalus* were vanquiſhed, and his palace burned, hee would carry the aſhes of it to *Babilon*, and thereof raiſe a mount neere to his Temple, ſo big, as it ſhould bee ſeene of all them that ſayled on *Euphrates*, in a perpetuall memory of the deſtroying of the kingdome of the *Aſſyrians* by the *Medes*, wherefore hee beſought him that hee would bee p'eaſed to grant him leave to performe the ſame accordingly: And this hee did by the counſell of an Eunuch, who brought him all the gold and ſilver that was found in the aſhes, which hee tooke and hid; for *Arbaces*, thinking all had been conſumed with *Sardanapalus* by the force of the fire, hee had permitted *Beleſus* to carry away thoſe aſhes, ſo that hee ſent downe to *Babilon*, by water, a mighty ſumme of gold and ſilver with the aſhes. But this being afterwards revealed to the King, hee appointed for Judges to examine the cauſe, ſuch as had beene fellow leaders in obtayning the former victory, with *Beleſus*, who, having confeſſed the crime, was by them condemned to loſe his head: Howbeit the King, a Prince of a noble minde, deſiring to fortifie himſelfe, in the beginning of his reigne, with gentleneſſe and mercy, remitted to *Beleſus* not only his puniſhment, but gave him moreover all the gold and ſilver which hee had carried away, and let him alſo enjoy the government of *Babilon*, which hee had conferred on him before, ſaying, *That* Beleſus *his merits towards him were greater then his injuries.* This clemency of his being every where publiſhed, hee not only gained the good will of all men, but it exceedingly redounded to his honor and glory, every one affirming that hee was worthy to command, who knew ſo well how to pardon delinquents.

Arbaces the firſt King of the *Medes*.

Beleſus made Ruler over *Babilon*.

Beleſus accuſed & condemned.

An Act worthy of a King.

This done, *Arbaces* leaving to every citizen of *Ninive* his goods, hee commanded the citie to bee deſtroyed and razed to the very ground, and cauſed all the gold and ſilver that was found reſting therein to bee carried to *Ecbatano*, a citie of *Media*, amounting to a great manie of talents. In this manner was the empire of the *Aſſyrians* tranſlated to the *Medes*, after it had continued to the thirtith line of *Ninus*, for the ſpace of fourteene hundred yeeres.

Ninive deſtroyed.

The Empire of the *Aſſyrians* continued 1400 years.

Chap. VIII.

Of the Philoſophers called Chaldeans, *and of their Aſtrologie.*

IT ſeemes now requiſite (to the end wee may omit nothing that is found worthy of memory) to ſpeake of the *Babylonians*, called

Chaldeans, who held the ſame ranke and authoritie in their Republique as the Prieſts did in *Ægypt*; for they were deputed for divine things, and did nothing but beſtow all their life time in the ſtudy of Philoſophie, and were skilfull in Aſtrologie; many of them Prognoſticated things to come, as if they were Soothſayers; others uſed to avert evill fortunes from men, and bring them good, as well by divinations, ſacrifices, and certain other inchantments. Some there were alſo that interpreted preſages, dreams and prodigies; and were very expert in that which concerned the ſpeculation of ſacrifices. Howbeit they doe not come by the knowledge of theſe Sciences as the *Greeks* doe, for they are from their infancie nurtured by their fathers in this philoſophie, the care of all other things laid aſide; ſo that they become very learned, as well becauſe they are trained up from their infancie in this doctrine, as for that they continue and perſevere long in it: But truly it is otherwiſe with the *Greeks*; for commonly they apply not themſelves to Philoſophie until they are well ſtept in years, nor ſtudy long in it, but preſently return to things of gain; and there are few of them that will apply themſelves to Philoſophie till they doe underſtand it well, but turne them to other exerciſes that may bring them profit: Neither doe they uſe to follow their fathers doctrine, but every one according to his own pleaſure imployes himſelf in ſeverall ſtudies. The *Barbarians* alwaies continue their firſt exerciſes; but the *Greeks*, often changing their opinion for lucres ſake, and diſputing one againſt another of the greateſt points of learning, render their Diſciples ſo uncertain, as they are conſtrained to erre, and remain all their life time in doubt, without a certain knowledge of any kinde of Science. Wherefore if one will diligently look into the ſects and opinions of thoſe great Philoſophers of *Greece*, he ſhall finde them very much repugnant the one to the other, even upon the debate of the greateſt matters.

Prognoſticators.

Interpreters of dreams.

Now the *Chaldeans* hold, That the world hath ever been, that it had no beginning, and that it ſhall have no end, the order and form of all things being made by a certain divine providence; That celeſtiall things were not framed by chance or naturally, but by a firm and determined will and appointment of the Gods. They foretell many future things to men by a long obſervation of the ſtarrs, whoſe courſe and proprieties they have diligently ſearched into: And thoſe interpreters ſay, That the greateſt virtue and motion of all the ſtarrs is in thoſe five which the *Greeks* call Planets, eſpecially in that by them tearmed *Saturn*; but the brighteſt, and that which hath moſt force, is the *Sunne*; the other four they name as our Aſtrologers doe, *Mars*, *Venus*, *Mercury*, *Jupiter*, and all of them together they call in generall *Mercuries*, becauſe they alone, having their particular courſe with the other ſtarrs, not wandring, but fixed, doe conferr the knowledge of things to come, as interpreters of the will of the Gods; for the *Chaldeans* teſtify, that theſe Planets doe foreſhew future things, as well by their aſcendant as by their deſcendant and colour: Sometimes they demonſtrate to the eye, not only to people and places in generall, but alſo to Kings and private perſons

The world eternall.

All things under the will of God.

perſons in particular, things which may either help or hurt them, taking the certainty thereof from the windes or rains; ſometimes from heats or Comets, from the eclipſes of the Sunne and Moon, from earthquakes and many other ſignes. They ſay further, That under the courſe of the ſeven Planets, there are thirty bright ſtarrs, which they call the counſelling Gods, whereof there is allwaies one moity on the earth, and the other above it, to look unto things which happen unto men, and to thoſe which arrive unto Heaven: That every ten dayes one of thoſe ſtarrs is ſent to the Superiors from the Inferiors, and another from the Superiours to the Inferiors, as meſſengers of the ſtarrs; and that this their continuall motion is preſcribed by the Gods in an everlaſting courſe. They ſay moreover, That there are twelve principall Gods, to every one of which they attribute a moneth of the year and one of the ſignes of the Zodiaque; through which ſignes the Sunne, the Moon, and the other five Planets perform their courſe; namely, the Sunne in a year, the Moon in a moneth, and the other Planets in ſundry times according to their lightneſſe or heavineſſe; That theſe Planets ſerve greatly to the birth of men, for their good or bad fortune; and that by their nature and aſpect one may eaſily know things to come. Theſe *Chaldeans* have foretold many future things, as well to other perſons as to Kings, eſpecially to *Alexander the great*, when he was to fight *Darius*, and afterwards to *Antigonus*, *Nycanor* and *Seleucus*. They doe alſo foretell to ſimple people ſo evidently what ſhall come to paſſe, as it ſeems miraculous, and beyond all underſtanding of men. Furthermore they reckon up four and twenty other celeſtiall Signes beſides thoſe of the Zodiaque, whereof they place twelve on the north ſide, and as many on the ſouth ſide; thoſe which we ſee they attribute to the living, and the others to the dead, calling them in generall the Judges of all; to all which ſtarrs they hold the Moon is inferior, and more approaching to the earth; as alſo that ſhe performs her courſe ſooner then the reſt, not in regard of the velocitie of her motion, but becauſe her Sphere is leſſe. Touching the having her light from the Sunne, and her loſing it by the interpoſition of the earth, they are of opinion with the *Greeks*; but they agree not together concerning the eclipſe of the Sunne, neither dare they give their judgement of it, nor foretell the time thereof.

Thirty Starrs.

Twelve Gods.

As for the earth, they have this particular opinion of it, That it is hollow, like a boat made of one tree, and they labour to perſwade many things concerning that and other marvails that are in the world, which to relate in particular would exceed the order of our Hiſtory. Howbeit all Hiſtories doe agree in this, That the *Chaldeans* are more skilfull in Aſtrologie then any other Philoſophers, becauſe they have been longer converſant in it: but truly the number of years, which they ſay have been imployed in this Science, will not be eaſily beleeved by every one; for they reckon four hundred and three thouſand years from the time that they began the obſervation of the Starrs, till *Alexander the great* his aſcent into *Aſia*. This ſhall

ſuffice concerning the *Chaldeans*, we will now return to our former diſcourſe.

Chap. IX.

of the Kings of the Medes, *from* Arbaces *to* Cirus *King of the* Perſians, *for the ſpace of three hundred years, or thereabout.*

IN regard many Hiſtorians doe diſagree about the raign of the *Medes*, it will not be amiſſe if we recount unto him that would be informed of the truth, thoſe things wherein they differ. *Herodotus* the Hiſtorian, who was in the time of King *Xerxes*, writes, That the Empire of the *Aſſyrians* (who had commanded over *Aſia* five hundred years before) was ſubverted by the *Medes*; that from thence forward the people of *Aſia* were long without a King that ruled over all the Nations thereof; that all the Cities lived in a democratie without Kings; and finally, that after many years the *Medes* elected a King, renowned for juſtice, named *Ciaxares*, who drawing the neighbouring Nations into league and amity with the *Medes*, was made Ruler over them all; and that his ſucceſſors continued their Empire to the time of *Aſtiages*, who was vanquiſhed by *Cyrus* and the *Perſians*; of whom we will not ſpeak much at this preſent, in regard we will treat more at large of them in its proper place hereafter. Wherefore, according to *Herodotus*, *Ciaxares* was created King of the *Medes* in the ſecond year of the ſeventeenth olimpiade. But after *Herodotus*, *Cteſias Gnidius*, who was taken priſoner by *Cyrus*, in the warr which he waged againſt his brother *Artaxerxes* (under whom the ſaid *Uteſias* was a ſoldier, & afterward was in great eſteem with that King for the ſpace of 17 years, by reaſon he was an excellent Phiſitian) affirms, that returning out of *Perſia* into *Greece*, he brought away with him out of the Chronicles of their Kings (wherein by a cuſtome carefully obſerved, their Acts were written) a true and certain Hiſtory thereof, which relates, That after the ruine of the *Aſſirians*, the *Medes* became Lords of *Aſia*, *Arbaces* reigning firſt there; who, having vanquiſhed *Sardanapalus*, as is delivered before, held the Kingdome eight and twenty yeares, and then left it to his ſonne *Mandanes*, who enjoyed it fifty years; and after him *Sarſamones* thirty, *Artecarnus* fifty, *Arbianes* two and twenty, and *Ariſtheus* forty, who was overcome by the *Caduſians* in a great warre that he made againſt them; whereof a *Perſian*, named *Perſodes*, was the cauſe (as is reported) a man renowned for fortitude, prudence, and many other virtues, and in exceeding favour and authoritie with the King; who being diſpleaſed with him for ſome judgement he had pronounced, he retired to the *Caduſians* with three thouſand foot and a thouſand horſe; and being kindly received by them, he married the ſiſter of him that had moſt power in the Country; by which means having openly declared himſelf a Rebell and enemy to the King, he perſwaded the *Caduſians* to revolt alſo, and ſet themſelves at

Aſia without a King.

Ciaxares made King.

at libertie. Whereupon being choſen their Generall for the warre, he levied an Army of two hundred thouſand men, and went and pitched his Camp on the frontiers of the Country, where in a battail he defeated the ſaid *Ariſtheus* King of the *Medes*, who was come againſt him with an Hoſt of eight hundred thouſand men; of whom he killed fifty thouſand, and drove the reſt out of the Country of the *Caduſians*.

Perſodes, much inriched and renowned by ſuch a victory, was made King of the *Caduſians*, and entred into *Media*, waſting and ſpoyling it to his very great glory. The end of his dayes then approaching, and knowing he ſhould dye, he with execrations accurſed all his ſucceſſors which ſhould be the cauſe of extinguiſhing the enmitie that was between the *Caduſians* & the *Medes*, ordaining further, That whoſoever ſhould meddle with mediating a peace between them, ſhould be baniſhed the Country, although he were one of his own linage, or a *Caduſian* born: In regard whereof the *Caduſians* were from thence forward alwaies enemies to the *Medes*, and diſobedient to their King, unto the time of *Cyrus* the King of *Perſia*.

Ariſtheus being dead, *Artines* reigned over the *Medes* for the ſpace of two and twenty years, and *Artabanus* forty. After him, the *Parthians* revolting, and withdrawing their obedience from the *Medes*, delivered up their City and Country into the hands of the *Saces*, which begot a cruell warre between the *Medes* and thoſe *Saces*, that laſted two years to the great damage and loſſe of either of the Nations; but a peace was at laſt concluded between them, whereby the *Parthians* remained ſubject to the *Medes*, and the *Saces* and *Medes* perpetuall friends and allyes.

At that time the *Saces* had a Queen, named *Tarina*, affecting warr, and, above all other women of her Country, excelling in courage and brave acts by her performed. Now there are in that land luſty ſtrong women, who mightily deſire the company of men, eſpecially of ſuch as are valiant in warre. This lady, they ſay, was admirable, as well for beauty, as for counſell and prudence, and did fight with the adjoyning Nations, which would have brought the *Saces* under their dominion: She alſo drew the greateſt part of her Kingdome to a more civill life then formerly they lead. Moreover ſhe built many Cities, which ſhe rendered more flouriſhing then any that her neighbours had. After her deceaſe the *Saces* her ſubjects, in remembrance of her virtues and good deeds, made her a ſepulchre, the moſt magnificent work of all the Country: It was a triangular Pyramide, almoſt a quarter of a league broad on either ſide, and an hundred and four fadome high, ſtill ſharpning up to the top. To this ſepulchre they added a golden ſtatue in the form of a Coloſſus, and performed to her beſides all the heroicall honors and ceremonies of burial, which they uſed to render to their greateſt Princes. Afterwards *Aſtibara* the King of the *Medes*, dying with age in the City of *Ecbatana*, his ſon *Apanda* enjoyed the Kingdome, whom the *Greeks* have named *Aſtyages*. This ſame being vanquiſhed by *Cyrus* King of *Perſia*, the Empire of the *Medes* was tranſlated to the

Queen *Tarina*.

The ſepulchre of *Tarina*.

Perſians, of whom we will ſpeake in their place. Now becauſe wee conceive that wee have ſaid enough of the kingdome of the *Aſſyrians* and of the *Medes*, as alſo of the diſagreement of Hiſtorians thereabout, wee will now treate of the *Indiaes*, and of that which is written of them.

Chap. X.

The deſcription of the Indiaes, *their Antiquities, Cuſtomes and Inſtitutions.*

India divided into four parts.

India is diſtinguiſhed into four parts, thoſe two which looke toward the Eaſt and South, are invironed with the great Sea; that which regards the North is divided by mount *Hemodus*, from that *Scithia* where the *Saces* inhabit; the other part, to the weſt, is bounded with the river *Indus*, one of the greateſt of all *Aſia*, next to *Nilus*. The extent of *India* from the Eaſt to the Weſt is ſeventeene hundred leagues, and from the North to the South two thouſand; and it is evident that all this large Countrey is under the equinoctial line, for in divers places of *India* a ſtaffe ſet upright caſts no ſhadow, as they ſay, neither is the pole artique ſeene in the night there, nor the Starre called *Arcturus* in the uttermoſt parts of it, eſpecially in thoſe places where the ſhadowes decline to the South.

The extent of the *Indiaes*, from the Eaſt to the Weſt 3700 leagues, and from the North to the South 2000.

In *India* there are many great Mountains, full of trees of all ſorts, and goodly ſpacious plains that are wonderfull fertile, divided in divers places by rivers, which water the fields on every ſide, whence it comes that the earth yeilds her increaſe twice a yeere. It produceth likewiſe all kinde of creatures, both terreſtrial and volatile, greater and ſtronger then other regions, as alſo many huge Elephants, of far greater ſtrength then thoſe of *Libia*; they uſe them in the wars which they take in hunting, being a mighty helpe to them for the gayning of a victory: The men there are tall and able of body, and very apt for any art or profeſſion, as they that are bred in a cleer and pure ayre, and which drinke good and wholſome waters. The ground yeilds all manner of good and pleaſant fruits, as well planted as growing wilde, and exceedingly abounds with all kinde of metals; for there growes a world of Gold and Silver, Braſſe, Iron, Copper, Latten, and many other things commodious for mans life and uſefull for the warres. There is beſides in *India*, amongſt other graine, great ſtore of Millet and other pulſe, by reaſon of the multitude of ſtreames which water the fields where they are ſowed; as likewiſe Rice, and that which they call Boſphorus, with many others, good to eate, beſides excellent paſtures for the feeding of cattell, all which would bee too long to recite in particular. *India* is never oppreſſed with famine or want of victuals; for in regard the earth brings forth all manner of corne twice every yeere, they reap one crop in winter, at ſuch time as they plant rootes, and the other in Summer when they ſow Rice, Seſamus, Boſphorus and Millet, whereby

Two crops a year.

Mighty Elephants.

whereby it comes to paſſe that there is great abundance of all things in *India*, the rather, for that divers fruits do grow there of themſelves, and that the roots which are in the marches, of a ſavory and delicate taſte, do ſerve men plentifully inſtead of other victual. For almoſt the whole champain Country receives a ſweet humor, as well from the rivers as from the rain which falls there uſually at a certain ſeaſon of ſummer. The marſh roots too, concocted by the heat, are marvailous ſweet, eſpecially thoſe of the great canes. Moreover, the cuſtome which they obſerve in time of war, conduces very much to the fertilitie of the Country: For amongſt other Nations the enemy, in time of warre, waſtes and ſpoils the land, not permitting the grounds to be tilled; but in the *Indiaes* the husbandmen doe continually exerciſe their vocation, without any fear at all or danger of ſoldiers, who in their fights kill one another, and yet doe not ſo much as touch, or any way hurt the husbandmen, but leave them in peace, as miniſters of the common good; neither doe they burn their adverſaries villages, not cut down their trees or plants.

The *Indiaes* have furthermore many great navigable rivers, which deſcend into the plains from the mountains that are on the north ſide; the moſt part whereof gathering together into one, fall into the river of *Ganges*, whoſe bredth is almoſt two leagues; and running from the north to the ſouth, is carried into the great Ocean, paſſing on the eaſt part by the *Gandares*, amongſt whom are many great Elephants found, by reaſon whereof they were never ſubdued by any forraign Prince, the neighbouring Nations alwayes fearing the number and force of thoſe monſtrous beaſts: yea, *Alexander* of *Macedon* himſelf, having conquered all *Aſia*, let the *Gandares* alone without fighting them; for when he arrived at the river of *Ganges* (the reſt of the *Indians* being ſubjected unto him) and underſtood that the *Gandares* were ready to incounter him with four thouſand Elephants, he never offered to aſſail them.

The bredth of the river *Ganges*.

The *Gandares*.

The river of *Indus*.

The river of *Indus*, deſcending in like manner from the pole Arctique ſide, and running into the Ocean, divides the Country of *India*; and paſſing through plain and open places, he is increaſed by many other rivers which fall into him; whereof the principall are *Hipanes*, *Hidaſpes*, and *Aceſines*: Beſides the which there are others, no ſmall ones, that flowing through all the parts of *India*, render the region full of Gardens and ſeverall ſorts of fruits. Now why there are ſuch a number of great rivers in the *Indiaes*, the Philoſophers and Phiſitians give this reaſon, namely, that whereas the Country is lowe of ſcituation, and the *Scythians*, *Bactrians*, and *Arianes*, their neighbours, are in higher regions, it is neceſſary that humidities falling down from higher to lower places, ſhould make the rivers greater, and in greater number. But that which arrives to one river amongſt the reſt, named *Silla*, is a wonderfull thing; for this river running down from an inacceſſible mountain of the ſame name, without receiving augmentation from any other river, is ſwallowed up in an abyſme or overture of the earth.

All

All *India* throughout, in regard of the marvailous ſpatiouſneſſe thereof, is inhabited by many and ſundry nations, none of which doe draw their originall from any forraigne land, but are called *Indigetes*; Never did any Colonie of ſtrangers enter in amongſt them, neyther did they ever ſend forth any of theirs into other parts. The *Indians* affirme that the firſt men of the Countrey uſed ſuch meat as the earth produced of it ſelf, and the skinnes of beaſts for cloathing as the *Greekes* did, that afterward they found out by little and little, arts and ſciences, with other things neceſſarie for life, as neceſſity taught them, being aſſiſted by nature with hands, ſpeech and underſtanding.

Dionyſius in *India.*

The learned of thoſe dayes have written, That *Dionyſius* came into *India* with his Army from the weſtern parts, at ſuch time as men, ſcattered here and there, lived only in villages; And that he overran all *India*, there being no cloſed towns to withſtand him. Now becauſe his men (by reaſon of the heate of the climate) dyed of the plague, he lead his Army from the plains to the mountains; where they were freed of that diſeaſe by the coolneſs of the windes, and by the good waters which they drank at the freſh ſpring heads. Theſe mountainous places, where his Army was ſo ſaved, he called *the Thigh*; whence it was that the *Greeks* have ſince feigned, how *Dionyſius* was bred in *Jupiters* thigh.

Now after hee had taught the *Indians* to plant divers Trees and Fruites, hee imparted to them the uſe of Wine, and many other things profitable for mans life. Hee cauſed them alſo to build faire Cities, and compelling them to abandon the ſmall villages, he made them goe and dwel in them. Hee inſtructed them likewiſe in the manner of adoring the Gods, and of Sacrificing unto them. Moreover hee conſtituted Lawes and Judgements for them, and at laſt, for the great benefits they had received from him, and for many things by him invented, hee was eſteemed as a God by them, and injoyed the honors of immortalitie. They write farther, that hee had a great many of women in his army; that hee uſed Timbrels and Cymbals, Trumpets not being yet found out, and that after hee had reigned two and fifty yeeres over the *Indians*, hee died with age, leaving to his children the kingdome, which by little and little decaying, through the fault of his ſucceſſors, it came at length to nothing, every Citie reaſſuming their libertie. Theſe things are delivered in *India* of *Dionyſius* and his ſucceſſors, by them which inhabit the Mountains.

The death of *Dionyſius.*

Hercules in the *Indiaes.*

The *Indians* doe hold moreover, with the *Greekes*, that *Hercules* paſſed alſo even unto them, armed with a club, and a Lyons-skinne, that he ſurpaſſed all other men in force of body and virtue; That he tamed the monſters both of Sea and Land; And that by ſeverall wives he had one daughter, and divers ſonnes; amongſt whom when they came to age, he diſtributed all *India*, erecting there as many Kingdomes as he had ſonnes; and his daughter, which was bred up with him, he likewiſe made a Queen. They ſay alſo, That this *Hercules* founded many Cities, and that the greateſt and moſt renouned of

of them he called *Palibotra*, wherein having built a ſumptuous and magnificent Palace, he brought a great number of inhabitants into it, beautifying and fortifying it with ſepulchres and rivers. This ſame *Hercules* likewiſe, after his death, obtained immortall honors: But his ſucceſſors, reigning long, for many ages together, performed nothing worthy of memory; neither lead any Army out of their Dominions, nor ſent any Colonie of theirs into other Nations. A long time after, many of the Cities recovered their liberty, the reſt were governed by Kings untill the coming of *Alexander*.

Now although there are many and divers Laws amongſt the *Indians*, yet thoſe which were made by their firſt and moſt antient Philoſophers, were very admirable and ſtrange; for they ordained by law, that none amongſt them ſhould be a ſlave, but that every one ſhould be free, and alike in honor and authoritie; thinking that thoſe which accuſtomed themſelves not to ſurmount others, nor doe wrong to any perſon, had exceedingly well fitted their lives to all the chances of fortune; for it would ſeem a great folly, that laws ſhould be equally given to all, and not riches and wealth in like ſort to all.

Equalitie amongſt the *Indians.*

All the people of *India* are divided into ſeven tribes, whereof the firſt are the Philoſophers, who, though leſſe in number then the others, are yet greater in dignitie. Theſe being exempted from all charge, are neither ſubject to any, nor rule over any; but as perſons that are agreeable to the Gods, and that know what is done in Hell, they receive from private perſons the oblations which they offer in ſacrifice to the Gods, and have a care of the dead, for which cauſe they are preſented with many gifts, and are very much honored. Verily they are exceeding beneficiall to the people, for, aſſembling together in the beginning of the year, they foretell drought, rain, winde, ſickneſſe, and other things, whereof the knowledge may be profitable; whereupon the King and the people, underſtanding things to come, flie from and eſchue the bad, and prepare themſelves for receiving the good. That Philoſopher which foretels falſe things, undergoes no other puniſhment then the being put to a perpetuall ſilence.

The *Indians* divided into ſeven Tribes.

The firſt Tribe, Philoſophers.

The ſecond tribe are the Husbandmen, the number of whom exceeds the reſt, and are exempted from warre and all other imployment, beſtowing all their time only in tilling of the ground. No enemy plunders them, nor provokes them with any injurie, but knowing them to be profitable members of the Commonwealth, they forbear doing them any hurt; ſo that the husbandmen being without fear, and freely applying themſelves to their labor, they are the cauſe of all plenty. They live altogether in the Country with their wives and children, and never goe to dwel in Towns: True it is, that they owe ſome tribute to the Kings, for it is not lawfull for any private man to hold any land without paying the tribute due to the King, which is the fourth part of the fruit thereof.

The ſecond Tribe, Husbandmen.

The third tribe are the Sheepheards, and all ſuch as are keepers of Cattel, who doe not in inhabit either in Towns or villages, but uſe

The third Tribe, Sheepheards and keepers of Cattell.

uſe tents, and with hunting and nets preſerve the Country from wild beaſts and birds, which otherwiſe would infeſt them and the Husbandmen, in their flocks and ſowing their ſeed.

The fourth Tribe, Artificers.

The fourth tribe are the Artificers, whereof ſome imploy themſelves in making of Armes and Harneſs; ſome in forging of inſtruments for tillage; and others about profitable and neceſſary things. Theſe too, are not free from all tribute, but take their Corn from the Kings houſe.

The fifth Tribe, men of warre.

The fifth tribe are the Soldiers, who are the ſecond in number, and doe wholly exercerciſe themſelves in military matters. All this multitude ſo given to the warrs, together with the horſes and elephants, are entertained at the Kings charge.

The ſixth Tribe, the Ephori.

The ſixth tribe are the Ephori, who look to all that is done in *India*, and give an account thereof afterwards to the King, and in his abſence to the Princes and chief Governours.

The ſeaventh Tribe, Preſidents of the publique Counſels.

The ſeventh tribe are the Preſidents of the publique Counſels, who are few in number, but above all others excelling in prudence & nobilitie: Out of them are ſome choſen for the Kings Counſel, for the Government of the Commonwealth, and for judging of doubtfull matters. The Dukes and Princes are alſo taken out of their number.

The policie of the *Indians*, being divided into ſo many parts, it is not lawfull for any one of the ſaid tribes to marry a wife out of another, nor to change his vocation; for it ſeems not reaſonable unto them, that a man of warr ſhould till the ground, nor a Philoſopher become an Artificer.

There are in the *Indiaes* (as is declared before) a multitude of elephants, marvailous ſtrong and great. This animal couples, male and female, not as man does, as ſome ſay, but as horſes and four footed beaſts. They commonly goe with young ſixteen moneths at the leaſt, ſometimes eighteen. They bring forth like Mares, but one at a time, which the damm gives ſuck unto for the ſpace of ſix years. They live, for the moſt part, to the age of an old man; and they which hold out longeſt live two hundred years.

Some Elephants live 200 years.

There are alſo in the *Indiaes* officers expreſly ordained to keep ſtrangers from injuries; and if any one falls ſick, they cauſe him to be cured by Phiſitians entertained for that purpoſe: they likewiſe give order for the burying of the dead, rendring their monie to their next kinred.

The Judges take cognizance of all differences, and diligently puniſh malefactors, Here we will leave ſpeaking of of the *Indians*, and come to other Nations of *Aſia*.

CHAP.

CHAP. XI.

of the Scythians.

WE will now treate of the *Scythians*, which ôn the one ſide confront with the *Indians*, and in the beginning poſſeſſed but a ſmall countrey, but afterwards, through their fortitude and virtue augmenting it by little and little, when they had ſubdued many regions, they attained to a great Empire and much glory. This Nation, few in number of people, and for their ignobility deſpiſed of others, inhabited firſt of all on the river of *Araxes*, then coming to have a warlike king, and famous for military virtue, hee inlarged his territories from the hills to mount *Caucaſus*, from the plaines to the Ocean, and from the lake *Meotis* and other places to the river of *Tanais*.

The *Scythians* feigne, that of old times in their Country there was a virgin born of the earth, who was a woman from the thighs upward, and a ſerpent downward, that brought forth a ſonne named *Scytha*, this ſame becoming the moſt triumphant Prince that ever was before him, ſtiled the people after his owne name, *Scythians*; they ſay alſo, that amongſt the poſteritie of this King were two brothers of great worth, the one named *Pluto*, and the other *Napis*, who after they had performed many noble exploits, dividing the kingdome betweene them, they called the one people *Plutones*, and the other *Napæ*: The race of which kings, being afterwards famous for their virtuous and warlike actions, brought under their ſubjection the regions which were beyond the river of *Tanais* even unto *Thrace*, and then turning their armies the other way they came to the river of *Nilus* in *Egypt*, and made themſelves Lords of all the countries that lie betweene, extending their dominion from the great Ocean which is towards the Sun riſing, to the *Caſpian* Sea, and the lake *Meotis*.

Scytha the firſt king of the *Scythians*.

This nation, thus increaſed in power had many kings worthy of memory, from whom ſom of them were named *Saces*, ſom *Meſſeagetes*, and others *Arimaſpes*. Under theſe kings divers colonies were drawn out of the Provinces by them conquered, eſpecially two principall ones; one of the *Aſſyrians*, which was planted betwixt *Paphlagonia* and the country of *Pontus*, and the other of the *Medes*, which was placed neere to the river of *Tanais*, and were called *Sauromates*: Theſe ſame, many yeeres after, extending their Empire far abroad, ſpoyled and deſtroyed the moſt part of *Scythia* and left it utterly ruinated. The Empire of the *Scythians* thus fading, they ſay, that women of great courage began to reigne there; for amongſt thoſe Nations the women doe uſually apply themſelves to the warres, being little inferior in force to men, and many of them, full of magnanimity, have executed high and worthy enterprizes, not only in their owne countrey, but alſo in the adjoyning regions. For when *Cyrus*, king of the *Perſians*, entred into *Scythia* with a very mighty army,

the Queen of the *Scythians*, having vanquiſhed and takem him in a battail, cauſed him to be crucified. Verily the virtue and fortitude of the *Amazones* was ſuch, as they ſubjected, not only the Nations neer unto them, but a great part alſo of *Europe* and *Aſia*. Now ſince we have begun to ſpeak of them, it will not be from our purpoſe if we relate that which is written concerning them, though it be more fabulous then true.

Chap. XII.

Of the Amazones.

The first Queen of the *Amazones*.

THe *Amazones* inhabited firſt of all neer to the river of *Thermodon*, who, like unto men excelled in feats of Arms and ſtrength of body. Their Queen in the beginning leavyed an Army of women, whom ſhe trained up in military exerciſes, and with them invaded certain of the neighbouring Nations; all which being reduced under her obedience, and her glory and renown much increaſed, ſhe brought forth a daughter, whom ſhe called the daughter of *Mars*. The men ſhe deputed to weaving and other offices belonging to women; and enacted a law, That women alone ſhould be bred up to the warrs, forbidding men the uſe of Arms, and altogether imploying them in ſervile affairs. They debilitated the arms and thighs of their male children, to the end they ſhould be unfit for the warrs. They feared the right breſt of their girls, that it might be no hindrance to them in their ſhooting, from whence the name of *Amazones* was given them. This Queen, of ſurpaſſing prudence and knowledge in military matters, built a goodly Citie at the mouth of the river of *Thermodon*, which ſhe named *Themiſcyra*, and therein a fair and magnificent Palace. Now in regard that in all her enterpriſes ſhe exactly obſerved military diſcipline, ſhe added to her Empire all the adjacent Nations, even unto the river of *Tanais*, and afterwards died valiantly fighting againſt her enemies.

Men deputed to feminine offices.

Men forbidden the uſe of Arms

The ſecond Queene of the *Amazones*.

Her daughter ſucceeding her, both in her Kingdome and virtues, exceeded all her glorious deeds; for, cauſing all the young virgins to be exerciſed from their tender years in hunting, ſhe rendred them by that means moſt apt and ready for all exploits of warr. She inſtituted ſacrifices to *Mars* and *Diana*, whom ſhe named *Tauropolium*, and taught what ſolemnities ſhe would have to be uſed therein. Paſſing afterwards with an Army beyond the river of *Tanais*, ſhe ſubdued all the people of thoſe regions, even unto *Thrace*. Returning then with a world of ſpoils into her Kingdome, ſhe cauſed two magnificent Temples to be built unto the Gods, gaining the love and good will of all her ſubjects by well and juſtly ruling. Laſtly, turning her forces to the other ſide of the river, ſhe reduced under her obedience a part of *Aſia*, as farre as *Siria*.

She being dead the next of her race ſucceeded in the Kingdome and reigned uprightly; ſo that the *Amazons* were of great renown and

and reputation. Now a long time after the fame of their power and magnanimity being ſpread over all the world, it is ſaid, that king *Euriſtheus* commanded *Hercules*, the ſonne of *Jupiter*, and *Alcumena*, to bring him the military girdle of *Hipolita*, then queene of the *Amazones*; for which occaſion *Hercules* making warre upon them, and having diſcomfited their army in a battayle, hee tooke the queene *Hypolita* and her gyrdle: By this defeate the kingdome of the *Amazones* was utterly deſtroyed, for the neighbouring nations condemning the name of the *Amazones*, and mindfull of the injuryes they had received from them, proſecuted them with ſuch cruell and continuall warres, that they extinguiſhed the name and race of them.

The *Amazones* utterly deſtroyed.

Furthermore it is ſaid, that not long after this expedition of *Hercules*, and in the time of the *Trojan* warre, Queene *Penteſilia*, the daughter of *Mars*, being terrified with ſuch a ſlaughter of her women, fled with the reſt of the *Amazones* from her countrey, and went to the ſuccour of the *Trojans*, where (after the death of *Hector*) having performed many brave exploits, ſhee was killed by *Achilles*. This fame, much renouned for her valour and virtue, being the laſt queene of the *Amazones*, the reſt of that Nation from thence forward came, by little and little, to nothing: So that all, which is now delivered of their high and magnanimous actions, is counted a meere device and fable. But ſince wee are entred ſo farre into the matters of *Aſia*, that tends to the North, it ſeems not unfit to us to recite that which is written of the *Hyperboreans*.

Chap. XIII.

Of the Hyperboreans.

AMongſt them which have written old Hiſtoryes, reſembling fables, *Hecataeus* and ſome others have ſaid, that in the Ocean, oppoſite to the *Celtes*, there is an Iſland little leſſe then *Sicilia*, under the artique pole, where they who are called *Hyperboreans* doe inhabit, ſo named becauſe they are very much ſubject to the north winde. They ſay that this Iland is exceeding good and fertile, bearing fruit twice a yeere; they feigne alſo that *Latona* was borne in this Iland, in regard whereof *Apollo* is adored there above all other Gods. The men of the Iland are as it were Prieſts of *Apollo*, daily ſinging his hymnes and prayſes, and highly honouring him. They ſay moreover that in it there is a great Foreſt, and a goodly Temple of *Apollo*, which is round and beautified with many rich gifts and ornaments, as alſo a Citie ſacred to him, whereof the moſt part of the inhabitants are harpers, on which inſtrument they play continually in the Temple, chanting forth hymnes to the praiſe of *Apollo*, and magnifying his acts in their ſongs. Theſe *Hyperboreans* uſe the proper language of the *Greekes*, but they are eſpecially joyned in league of friendſhip with the *Athenians* and *Delians*: For they ſay,

that certain *Greeks* came in times paſt to them, and in their Temple preſented divers ſumptuous gifts inſcribed with Greek letters; whereupon one amongſt them, named *Abaris*, paſs'd into *Greece* and confirmed the amitie which a long time before was contracted with thoſe of *Delos*. They recount likewiſe, That in this iſland the Moon is ſeen very little diſtant from the earth, having in her, as it were, the reſemblance of certain heaps of earth, which are evidently diſcerned. They ſay alſo, that this God *Apollo* comes into the Iland every nineteenth year, and how in that ſpace the revolution of the ſtarrs is performed; for which cauſe the time of thoſe years is called by the *Greeks, the Meton year*; and they think, that in the mean while *Apollo*, wholy given to pleaſure, doth nothing but play on the harp and ſing all the night long, from the equinoctiall of *March* to the riſing of the *Pleiades*. Now they which command in their Citie and preſide in the Temple are the *Boreades*, the progeny of *Boreas*, who hold the Principalitie by ſucceſſion.

Chap. XIIII.

of Arabia, *and of that which is in it.*

WE are now to paſſe into the other parts of *Aſia*, eſpecially into thoſe wherein is the Country of *Arabia*, which, being ſeated between *Syria* and *Egypt*, is diſtinguiſhed into many and ſundry Nations; for the *Arabians*, that are towards the ſunne riſing and called *Abataes*, inhabite a deſart Country which is without water, and ſcarcely bears any fruit. They are great theeves, mightily infeſting their neighbours with their robberies, and can hardly be vanquiſhed. They which inhabit the regions where there is no water, have wells that are unknown to ſtrangers; ſo that they are out of all danger of their enemies; for they which purſue them either dye with thirſt, becauſe they know not where the wells are, or can never return again, being wearied and quite tired out. And for this reaſon doe the *Arabians*, which dwell in theſe places, live in libertie, without ever being ſubjected to any forraign Prince, either *Aſſyrian, Mede* or *Perſian*; nor could the Kings of *Macedon* themſelves ever ſubdue them, although their power was exceeding great.

There is in this Country of the *Abataes* a rock marvailous ſtrong by nature, whereunto one cannot aſcend but by one only ſtrait paſſage, and therefore needs no great number of men to guard it. There likewiſe is a huge lake, above one hundred and thirty leagues long, and almoſt four broad, which produceth aſphalte or bitumen, that yeilds no little profit. The water of this lake is bitter and of a very evill ſent, whence it comes that there is neither fiſh nor any aquatile creaure in it: and though many ſtreams of freſh water doe fall into it, yet is not the nature thereof changed. The moitie of this lake yeilds every year a mighty quantity of Aſphalta, ſometimes it amounts to threeſcore fadom, every way ſquare, ſometimes to forty; whereupon the adjoyning *Barbarians* call the greateſt part the Bull, and the leſſer the Calfe. When the Lake is in that ſort full of *Aſphalta*, it ſeemes a farre off to bee an Iland, and when it is about to caſt forth this *aſphalta*, the ſignes thereof doe plainly appeare two and twenty daies before; for many furlongs round about this lake, a great ſtinke is ſmelt, ſtirred up by the winde, which takes away the colour of gold, ſilver and braſſe; that comes to it ſelf agin upon the turning of that winde. The adjacent places corrupted by the ſtench of the Lake, and by the heate, are the cauſe of divers diſeaſes to the inhabitants, as alſo of the ſhortneſſe of their lives; howſoever this region of the *Abataes* is very fruitfull of palme trees, which are watered with ſtreames and ſprings. In one of the vallies of this countrey growes balme, commodious for many medicines, and a matter of great profit, in regard it is not found in any other place of the world beſide.

Chap. XV.

of Arabia *the happie.*

THis ſame doth ſo much differ from that other adjoyning dry and deſert *Arabia*, as for the multitude of fruits and other thnings which grow there, it is called *Arabia* the happy. It produceth great ſtore of Canes, and that which is called Schinus, as alſo divers Aromaticks. There is moreover aboundance of Trees, whoſe leaves yeelde a very ſweete ſmell, and others from whom diſtill ſundry Gummes, as Myrrhe, and Incenſe, which is ſo agreeable to the Gods, and diffuſed over all the world, Cotton alſo and Caſſia, Cynamon, and many other ſuch like things. Truly there is ſuch a world of odoriferous herbs and trees in this Region, as they heate their Ovens therewith, that which others nations offer, and that not often, to the Gods, upon their Altars; yea and cover their ſervants beds with things that are rare in other countries. The beſt Cynamon growes in *Arabia*, Roſin likewiſe, and Turpentine of an excellent favor. The mountaines produce there, not only Firrs and Poplars, but alſo Cedars, and a kinde of tree that they call Baraton. It yeeldeth alſo many other plants, which gives a wonderfull ſweete ſmell to paſſengers: Now that every thing is ſo odoriferous there, proceeds from the nature of the ſoile, for digging the ground in many places they meet with certain ſweet ſmelling clods of earth, which put into the fire, like Iron-ore, or other metal, they convert into great ſtones fit to build withall, and being afterwards framed into ſome worke, that which joynes them together melts with the rayne that falls upon it, and then they cloſe ſo faſt to one another, as the wall ſeemes to bee but one only ſtone.

In

In this *Arabia* there are alſo mines of gold, which is not melted in the fire, as in other parts, but digging it out of the earth it comes forth in the forme of cheſ-nuts, and is ſo bright as it renders the precious ſtones which are ſet in it exceeding reſplendent: Moreover ſuch abundance of cattle is there, as many ſtrangers doe gaine their living by ſerving as ſheepheards and neatheards amongſt them; they have no bread-corne, but the want thereof is ſupplyed with the wonderful plenty of all kinde of good fruits, and other excellent things.

Chap. XVI.

of Arabia the Stony.

THe other part of *Arabia*, adjoyning to *Syria*, is full of many and ſundry wilde beaſts, for Lions and Leopards are found in it, more in number and greater then in *Libia*; and beſides the Tigers, ſirnamed *Babilonians*, it produceth many other creatures of a mixt nature and two kindes; whereof ſome are called Auſtridge-camels, being derived from a Camel and an Auſtridg, whence they take their name: They grow to the bigneſſe of a Camel, having ſmall hairs on their heads, great black eyes like to thoſe of a Camel, a long neck, a ſhort and ſharp beak, long thighs covered all over with ſoft feathers, and cloven feet, ſo that ſhe ſeems to be both a terreſtriall creature and a Bird; but in regard of her heavineſſe ſhe cannot fly, but only runns on the ground marvailous ſwiftly. They are hunted by horſmen, whom ſhe many times ſtrikes with ſtones which ſhe hurls at them with her feet, as it were out of a ſling: when ſhe cannot eſcape, ſhe hides her head in thick woods or dark places, not out of a naturall ſloth, or for that no body ſhould ſee her (as ſome ſay) but becauſe that part of the body, weaker then the reſt, ſeeks ſhelter in the ſhadowe; for nature, a good miſtriſſe to all creatures for their ſafety, takes care, not only to continue her ſelf, but alſo to preſerve the things which ſhe produceth. Thoſe beaſts called Cameleopards, are procreated of them whoſe name they bear; howbeit they are leſſe then Camels and have ſhorter necks, but they reſemble the Leopard in head, eyes, colour, and hair: they divide the hoof like a Camel, and have the tail long like a Leopard.

Furthermore there are in *Arabia* many Tragelaphes, Buffles, and divers other beaſts of ſundry forms and intermixed natures, which we will omit for brevities ſake.

Chap.

Chap. XVII.

An incident of the operation and force of the Sunne.

IT is evident that the Sunne brings great force and virtue for generation to this region, ſcituated directly under the Meridian, becauſe it naturally produceth many goodly and different beaſts; for the ſame reaſon are there Crocodiles and Sea-horſes in *Egypt*; as alſo in *Ethiopia* and in the Deſarts of *Libia* a great number of Elephants, divers ſorts of Serpents and Dragons, and other wilde beaſts of a ſtrange force and bigneſſe. In the *Indiaes* likewiſe the Elephants are bigger bodyed, ſtronger, and more in number then otherwhere: And in thoſe regions are not only many beaſts of ſeverall kinds, procreated by the power and virtue of the Sun, but alſo a world of pretious ſtones of different natures as well in colour as ſplendor; for the ſtone called criſtall, is compoſed of pure water congealed, not by cold, but by the force of a continuall heat, which is the cauſe that it receives and conſerves in its hardneſſe many different colours. The Emeralds alſo and Berills growing in the Braſſe mines, take their form and colour from heaven; and the heat of the Sunne gives to ſtones that colour of gold which they have: wherefore they ſay, that counterfeit ſtones may be made of Criſtal, by adding ſome other colour thereunto. The heat of the Sunne likewiſe makes Carbuncles of divers ſorts; and by the ſame reaſon all kinde of Birds receive the colour of their feathers ſo different one from another, as purple, white, yellow, and green; all which we ſee are done by the beams and ſplendor of the Sunne: and the ſame we behold in the Rain-bow, which takes its different colours from him: The diverſitie of all which things the Philoſophers attribute to the Superior influences by the cooperation of the heat of the Sunne, which gives life to the forms of all things, and makes that varietie of flowers, and ſo many ſeverall colours produced by the earth. The art of man then deſiring to imitate this work of nature, did afterwards add diverſitie of colours to every thing. Truly it is very apparent, that colours, odors, fruits, different ſavours, greatneſſe of creatures, forms of things, and varietie of kindes produced by the earth, are made and procreated by the heat of the Sunne, which, warming the moiſture of the earth, is the true and only cauſe of thoſe productions. The nature of Criſtall.

Moreover, neither the marble that grows in the Ile of *Paros*, nor other moſt eſteemed ſtone whatſoever, is to be compared to the Marble of *Arabia*; for the whiteneſſe thereof is moſt reſplendent, the weightineſſe very ponderous, and yet it is as poliſhable as any other; ſuch a propertie doth the force and virtue of the Sunne give to this province as we have declared before; for his heat thickens, his dryneſs hardens, and his ſplendor illuminates. In like manner

all kind of Birds participating of heat, and by reaſon of their lightneſſe flying, have, by the operation in the Sunne, their feathers of divers colours, eſpecially in the regions that are neereſt thereunto. The Country of *Babilon* breeds a multitude of Peacocks, differing in diverſitie of colours. The higher *Syria* produces Parrots, Pellicans, Turkycocks, and many other kinds of Creatures of ſeverall colours, even as other Countries do that are in the ſame climate, namely, *India*, the Red-Sea, *Ethiopia*, and a part of *Libya*. But more to the Eaſt, the regions, which there are more fertile, produce nobler and greater creatures then others, according to the power which the Sunne hath there. The fruit of the Date trees in *Libia* is ſmall and ſower: And in the lower *Syria* the Dates which they call Cariotes, are better then in other Countries, as well for ſweetneſs as for greatneſſe and favor: But in *Arabia* and *Babilon* there growes much greater, ſix fingers broad, whereof ſome are yellow, ſome red, and others purple, very delightfull to the eye and excellent in taſte. The Palm or Date tree is tall, and ſtrait to the very top, with goodly large branches ſpreading farr and wide abroad.

A continuance of the Hiſtory.

Arabia the happy.

THat part of *Arabia* which is directly under the mid-dayes Sunne, is called, by the Inhabitants of the Country, *Arabia the happy*.

Arabia the interior.

The *interior Arabia* is wholly inhabited by Sheepheards, who live alwayes in Tents, and beſtowing all their time in keeping of Sheep and Cattel, take up a great extent of land. The other part of *Arabia* which is between this and *Arabia the happy*, is without water, and, as we have ſaid deſart.

Arabia the ſandy.

That *Arabia* lying towards the weſt, is altogether ſandy, ſo that they which travel through it, are conſtrained, like ſaylers at Sea, to direct their courſe by the pole artique.

Arabia the ſtony.

The other part of *Arabia* adjoyning to *Syria*, is in divers places full of Husbandmen and Merchants, who allured with the gain of ſuch commodities as are rare in other Countries, doe furniſh their neighbours aboundantly therewith.

Arabia the maritime.

The laſt part of *Arabia* which is ſeated on the Ocean above *the happy*, is divided by many great rivers, and is full of moars and lakes that are of a great circuit; by means whereof being watered as well with thoſe rivers as with the rain, it produceth for the moſt parts two cropps in a year. In this region are many troops of Elephants and other beaſts of different kindes and divers forms: It is alſo repleniſhed with Cattell, eſpecially of Oxen, and Sheep which have mighty great tails; there are withall many ſorts of Camels found in it, both fat and lean, whereof ſome have two bunches on their backs, and are ſirnamed Ditiles, of whoſe fleſh and milk thoſe of

Sheep with great tails.

Camels with two bunches on their backs.

of that Country live. Some of thoſe Ditiles being uſed to burthens, carry twenty buſhels of corne, or five men lying in a bed, but thoſe named Anacales and Lagares, which are in ſhape like unto Dromodaries, diſpatch a great deale of way, even through the deſarts and places where there is no water, bearing two archers in battaile, placed back to back, the one fighting againſt his enemy before, and the other againſt his purſuer behinde. This ſhall ſuffice for *Arabia*.

Chap. XVIII.

Of the Iland found in the ſouth-Sea, and of the nature of the Inhabitants thereof.

NOW wee will ſpeake ſuccinctly of the Iland found in the great Ocean Sea towards the ſouth, and of the incredible things which are ſaid thereof, as alſo of the manner how it was found out. So it is, that in times paſt there was one named *Jambolus*, brought up from his youth in the trade of a Merchant, who applying himſelf ſtill to that courſe after the death of his father, which was of the ſame profeſſion, it hapned, that paſſing on a time thorough *Arabia*, to buy ſpices, hee was taken by theeves, together with all his companions, one of the which, and hee being ſet to keepe ſheepe, both of them were afterwards taken againe by certaine *Ethiopians*, paſſengers, and carried beyond the Maritime *Ethiopia*. Now becauſe they were ſtrangers, thoſe *Ethiopians* had taken them to expiate their Countrey; for the inhabitants thereof had a cuſtome, ordained by an Oracle of the Gods a long while before, and that had beene already obſerved for thirty generations, which was ſix hundred yeeres (every generation being accounted thirty yeeres) to make their expiation by two men, in the manner following. They had a little veſſell ſtrong enough to reſiſt the waves of the Sea, and ſuch as two men might well governe, wherein they put as much victual as would ſerve thoſe two men for ſix moneths, and ordained them according to the anſwere of the Oracle, to ſaile ſtill directly towards the South, till they ſhould arrive at a very rich Iland, where the people were gentle and kinde and led a moſt happy life. Now if they performed this and arrived ſafe at that Iland, their Country would continue ſix hundred yeeres in peace and proſperity, whereas on the contrary, terrified with the length of the voyage, they ſhould like wicked and cowardly men returne back againe, they would bee the cauſe of great misfortune and calamities to all the Nation: And, they ſay, that thoſe *Ethiopians* made feaſts and ſacrifices on the Sea-ſhore at their departure, praying the Gods to give a proſperous navigation to the two men, to the

end that the whole region might thereby be purged and purified, as it uſed to be.

Iambolus then and his companion being condemned to this voyage, after they had navigated four moneths, and indured many ſtorms and tempeſts on the Sea, were tranſported into a round Iland which was three hundred and twelve leagues and a half in circuit; where being arrived, ſome of the Inhabitants came to receive them, others ran wondring at the ſight of theſe ſtrangers, whom nevertheleſs they entertained kindly and lovingly, giving them part of all that they had. The men of this Iland are not like in body and conditions to ours, although amongſt themſelves they are all of one and the ſame form and ſtature, being ſix foot high and better. The bones of theſe men doe turne and winde every way, like unto nerves: and their bodies are nimbler and ſtronger then ours; for when they hold any thing in their hands one cannot wreſt it out of them: They have no hair but on their heads, eye-brows, eye-lids, and chins; all the reſt of their body is ſo ſmooth and ſleek, as there is not ſo much as an hair appearing thereon. They are fair handſome and well ſhaped, ſave only that their ears are greater and wider then ours. Their tongues alſo are much different from other mens, for theirs have ſomthing more in particular, proceeding both from nature and art; for their tongues are naturally a little divided, and then they ſlit them further in, ſo that they ſeem to be double from the root forward; by which means they vary their ſpeech as they liſt, uſing not only their common language, but counterfeiting alſo the ſinging of divers Birds. And that which is yet more to be marvail'd at, they talk at one and the ſame time with two perſons perfectly in anſwering and diſputing, for with one part of the tongue they ſpeak to one, and with the other part they ſpeak to another.

An Iland 312 leagues about.

Bones of men as ſupple as nerves.

Divided tongues.

People that talk unto two at one and the ſame time.

It is very certain, that the aire in this Iland is all the year long pure and clear, and (as the Poet writeth) that the Pear is inceſſantly on the Pear tree, the Apple on the Apple tree, the Grape on the Vine, and the Fig on the Figg tree. They ſay moreover, that the day and night are continually equall; and that about noon there is nothing that caſts a ſhadowe, becauſe the Sunne is directly over them. The people of this Iland live in Tribes and Companies, none of which nevertheleſſe doe exceed the number of four hundred, abiding alwaies in Meadows, and contenting themſelves with the fruits which the earth produceth of it ſelf; for the virtue and goodneſſe of the Iland, and the temperature of the aire, renders the ground of its own accord more then fertile. There grow in this Iland many Canes bearing a fruit like unto vetches, which being gathered, they ſprinkle with warm water ſo long till it comes to the bigneſſe of a Pidgeons egg, and braying it they make good and ſavory bread thereof.

There are alſo in this Iland very great ſprings of water, whereof ſome are hot and proper for the uſe of Baths, as alſo for the curing of certain diſeaſes; the others are cold and good, ſerving for the preſervation

preſervation of health. The Inhabitants of the Iland are curious of all ſciences eſpecially of Aſtrologie.

They uſe particular Letters, to the number of eight and twenty, according to the ſignification they give them, but they are conteined in ſeven characters, whereof each one is interpreted foure ſeverall waies. They live long, to the age of an hundred and fifty yeers and moſt commonly without ſickneſſe. If any one amongſt them falls into a fever or other indiſpoſition, they compell him, by a law written, to die; they write not athwart as wee doe, but draw their lines directly from the top to the bottom. After they have lived to a certaine time, that once paſt, their cuſtome is to procure their owne death themſelves, for which purpoſe there is in their Iland two ſorts of hearbs, wherein if any one lies and repoſeth himſelfe, hee falls into a ſweete ſleepe and ſo dies. Their women are not married, but are common to all, and their children are equally brought up and loved of every one, for a pretty while after they are weaned, the men ſteale them from their mothers, and conceale them ever after from them in ſuch ſort as they never come to know them againe; whence it happens that they live together in perfect amity and concord, without any ſedition, as being altogether voyd of ambition, or any particular affection. In this Iland there is a kinde of little beaſt of a ſtrange nature, and their blood of a marveilous property; their bodies are round and ſomewhat like to a Tortoiſe, thorough the midſt of them runnes two little lynes or ſtreakes, at the end of each of which there is an eye and an eare, ſo that they ſee with foure eyes, and heare with foure eares; they have but one gut and a ſtomack, whereinto the meate deſcends; they have feete all round about their bodies, wherewith they goe on which ſide they liſt; the blood of the beaſt (as they affirme) is of a wonderfull property, for all manner of bodies, whether of man or beaſt, cut into peeces or morcels, provided there bee life ſtill in them, being dipped in the blood of this beaſt, will preſently re-aſſemble and joyne together againe; in like ſort an hand, or other part of the body, cut off, will peece againe and become as it was before, if that blood be applied thereunto whileſt the wound is freſh and green.

28 Letters in ſeven characters.

People living to 150 years.

A ſtrange form of writing

Mortiferous hearbs.

Beaſts like unto Tortoiſes, having four eyes and four eares.

A wonderfull propertie of blood.

Eeach company of the people of this Iland doe keepe great byrds of divers natures, by whom they make a tryall what their children will be; for they put them on thoſe birds; and if in flying in the aire they ſit faſt and confidently, without fear, they bring them up; but on the contrary, if their hearts fail them either through fear or cowardiſe, they caſt them away, as unworthy of living any longer, and unfit for any exerciſe of the minde. The ancienteſt man of each of thoſe companies or tribes commands as King over the reſt; but when they have accompliſhed the age of an hundred and fifty years, he puts himſelf to death by their law, and he that is moſt ancient next unto him, takes upon him the Principality.

A triall of courage.

The Sea which invirons this Iland is boyſtrous and riſing up in great billows, but it hath the taſte of freſh water. In this Country

neither the pole artique, nor many other ſtarrs which are ſeen with us, do appear. There are ſeven Ilands of the ſame bigneſſe equally diſtant the one from the other, inhabited with the like kinde of People living under the ſemblable Laws and Cuſtomes. Now although the earth there produceth of it ſelf victuals enough in aboundance for all the inhabitants, yet they uſe them ſoberly; for they deſire none but ſimple meats, and are contented with what is ſufficient for their ſuſtenance. They feed on boyled and roaſted fleſh, contemning the art of Cooks and ſauces of divers taſts and ſavors, as things unprofitable and ſuperfluous.

They catch fiſh and fowl of all ſorts. Divers fruit trees grow there naturally, amongſt other the Olive tree and the Vine, from whence they draw a great quantitie of Oyl and Wine. There is alſo in this Iland a number of huge Serpents, which doe hurt to none, and are good to eate. Their clothes are made of a fine wooll that is white and ſoft, which they gather from amongſt the Canes and Reeds and dye it into ſcarlet and purple in grain. Moreover there are ſo many ſorts of ſtrange beaſts in it, as is almoſt incredible. The people thereof obſerve one certain manner of feeding, contenting themſelves day by day with one only meat; for one day they eat fiſh, another day fowl, ſometimes terreſtriall creatures, and otherwhiles oyl, or ſuch like ſimple meat.

The Inhabitants of this Iland imploy themſelves in divers and ſundry exerciſes; ſome of them help one another, ſome fiſh, others are Artificers, ſome are occupied about things neceſſary and profitable for the uſe of the people, and others (except ſuch as are old) ſhare together the ſalarie which they have received for their ſervices. Upon their feſtivall dayes they ſing divers hymns in honor of the Gods, eſpecially of the Sunne, unto whom they have vowed themſelves and their Ilands. They bury their dead on the Sea ſhore, covering the corps with a little ſand when the tide is low, to the end the flood may at its return carry all away. It is ſaid, that the Canes from which they gather their fruits diminiſh and augment according to the Moon. The water of their fountains is ſweet and wholſome to drink, but is a little warm, if it be not refreſhed with other cold water, or putting wine to it.

After that *Iambolus* and his companion had remained ſeven years in this Iland, they were driven out of it whether they would or no, as wicked men and uſing evil cuſtomes. Their Veſſell then was rigged and furniſhed with victuals for their return, and ſo they were conſtrayned to be gone.

Finally, at the end of four moneths, after they had paſſed many ſtraights, ſands and ſhoales, *Iambolus*, his companion being dead with foul weather at Sea, arrived at a little Village in *India*, from whence

whence the Inhabitants thereof carried him to the King, who was then reſident at a Citie of his, named *Alibrota*, very farr diſtant from the Sea.

Now for as much as the King loved the *Greeks*, and much eſteemed of their virtue and learning, he gave him many guifts, and cauſed him to be conducted into *Perſia*, whence afterwards he returned ſafely into *Greece*.

All which things *Iambolus* hath ſince committed to writing, and hath treated of many particulars concerning the *Indies*, which were before to us unknown.

THE

THE HISTORY OF Diodorus Siculus.

The Fourth Booke.

CHAP. I.

Of the Ethiopians *which are beyond* Libia; *Of their Kings, Laws, and other Particulars.*

SInce we have heretofore written thoſe Ancient things, which worthy of memory were in the Provinces of *Egypt*, and *Aſia*, the preſent Booke ſhall containe the Antiquities of *Ethiopia*, *Libia*, and other Countries of *Africa*. The *Ethiopians* boaſt that they were the firſt Men which were Created in the World, becauſe no ſtranger ever came to inhabit in their Countrey; and therefore they that were ingendred ſo there, were juſtly and with the conſent of all called *Indigetes*; And truly it is very likely, that they which live directly under the Meridian, were the firſt Men that were produced on the Earth; for ſince the heate of the Sun, by drying up the wet Earth, gives life to all things, it is neceſſary, that all kinde of Creatures ſhould at the beginning be procreated in places which are neereſt to the Sun.

The *Ethiopians* first created in the World.

The *Ethiopians* maintaine alſo, that the worſhip of the Gods was firſt of all found out and obſerved by them; as alſo the Sacrifices, Pompes, Solemnities, and all other things, whereby honour is done unto them by Men; ſo that it is apparent by the common fame of their Piety and Religion ſpread over all the World, that the Sacrifices and Ceremonies of the *Ethiopians* are marveilous, agreeable to the Gods; and hereof the moſt ancient and renowned of all the *Greek* Poets gives a good Teſtimony; when as in his *Iliads* he introduceth *Jupiter*, and all the other Gods going into *Ethiopia*, as well to the Sacrifices, which were accuſtomed to be made unto them, as to the ſweete ſavor of the good

Ethiopians the firſt inventers of the Worſhip of the Gods.

odors that they burnt in their honour. It is ſaid alſo, that the *Ethiopians* receiued this of the Gods, in recompence of their devotion and affection unto them, that they were never ſubdued by any forraigne King, but have alwayes remained in liberty : For although many Princes have indeavored with mighty armies to reduce them under their obedience, yet could none of them ever get the Dominion over them. Amongſt whom *Cambyſes*, having aſſailed the *Ethiopians* with all his forces, was not onely utterly defeated by them, but was alſo in great danger of his Life. *Semyramis* likewiſe, a Lady ſo renowned, both for the greatneſſe of her Enterpriſes, and the high Exploites by her atchieved, had no ſooner invaded *Ethiopia*, but ſhee ſtraight way retired from thence, as being out of all hope of prevayling there; Nay *Hercules*, and *Dioniſius*, after they had paſſed thorough all Nations and Countries of the World, durſt not aſſaile the *Ethiopians* their Neighbours, but left them in peace, aſwell in regard of their Religion and Devotion towards the Gods, as for that they held them to be invincible.

The *Ethiopians* never conquered.

They of *Ethiopia* affirme further, that the *Egiptians* are deſcended of them, from the time that *Oſiris* planted a Colonie of them in *Egypt*, which before was not firme Land, nor habitable, but was at the beginning covered with the Sea, and that afterwards with the ſlime and mud, which the inundation of *Nilus* brought along out of *Ethiopia*, the earth being raiſed by little and little, became Continent, as may be eaſily ſeene in the mouthes of *Nilus*; for the River adding every yeare new matter to them, the Sea is faine to give way to ſo many great heapes of Earth, which are brought thither by the increaſe of the River. In this manner then did the Land of *Egypt* take its beginning from the earth that was drawn out of *Ethiopia*.

They ſay moreover, that many Lawes of *Ethiopia* were tranſported into *Egypt*, the Colonies keeping the Statutes and Ordinances of their Anceſtors; for holding their Kings to be Gods, placing their chiefeſt ſtudy and affection on the ſumptuouſneſſe of Sepultures, and many other things, do all proceede from the Diſcipline of the *Ethiopians*. Beſides, the uſe of great Statues, and the formes of Letters, were taken from them; for although the *Egyptians* uſe proper and particular Letters, which the common people ſtudy and learne, yet have they for all that, ſuch as they call ſacred Letters, knowne onely to their Prieſts, which have beene privately taught them by their Parents; but in *Ethiopia* all the Men uſe the ſame Figures and Characters of ſacred Letters. The Prieſts alſo both of the one and other Nation, obſerve one and the ſame Order; for both of them go to their Divine Services purely and chaſtly, wearing the ſame ſtoles and attire, and bearing a Scepter of the ſame forme, like unto a Plough ſhare, which the Kings alſo do uſe. The Prieſts likewiſe weare great high-crowned Hats, and a tuft at the end of them, wreathed about with Serpents, which they Name *Aſpics*, in ſignification, that they, who dare attempt any thing againſt the King, are ſubject, and doe deſerve to be deſtroyed by the byting of ſuch venemous Creatures. Many other things are ſaid of the antiquity of the *Ethiopians*, and of their Colonie in *Egypt*, which we will paſſe by as unneceſſary, and will ſpeake of the *Ethiopians* Letters, called by

by the *Egyptians* ſacred, to the end that nothing of ancient times may be omitted.

The *Ethiopians* Letters are made to the reſemblance of divers Creatures, of the members of Men, and of ſundry inſtruments and tooles of Artificers; neither doe they expreſſe their words by the compoſition of Letters and Sillables, but by the formes of Images, the ſignification whereof through uſe hath remained in the memory of Men; for they write downe a Kite, a Crocodile, a Serpent, the Eye of a man, an Hand, a Face, and other ſuch like things. Now the Kite ſignifies a thing quickly done, becauſe it is one of the ſwifteſt Birds that is, and this Character is alſo appropriated to Domeſticall affaires that are ſpeedily diſpatched : The Crocodile denotes evill; the Eye an obſerver of Juſtice, and a guardian of the whole body; The right Hand with open Fingers, repreſents Liberty; the left ſhut and cloſe, ſignifyes niggardlineſs and avarice. In like manner the Figure of other parts of the body, and of certaine inſtruments, doe ſhew ſome other thing amongſt the *Ethiopians*, who retayning the ſame, through a long uſe and Meditation in their memory, do preſently, and at firſt ſight underſtand what thoſe Figures meane. Hieroglifique Letters.

Some cuſtomes of the *Ethiopians* differ very much from thoſe of other Nations, eſpecially about the Election of their King; for they chuſe out the beſt Prieſts that are amongſt them, whereof hee that is taken by the Idoll of their God (whom they carry all about, running up and downe like ſo many Bacchanalls) is ſuddenly created King by the People, and honored as a God, with kneeling unto, and adoration, in regard they believe that hee is given to them by the Divine Providence. He that is thus elected to be their King, leades from thence forward a life regulated by the Lawes, doing all things according to the uſe of the Countrey, without any power to reward or puniſh his Subjects, beyond the Ancient Ordinances obſerved by his Predeceſſors. It is the cuſtome of theſe Kings of *Ethiopia* not to put any of their Subjects to Death, although hee be condemned thereunto, but they ſend one of their Executioners of Juſtice to the condemned perſon with the ſigne of Death, which hee that is condemned takes from the Executioner, and goes inſtantly away to his houſe, where hee puts himſelfe to Death. Neither are thoſe Kings permitted to change the puniſhment of Death in baniſhment, as the *Greekes* do: They relate to this purpoſe, how it hapned once, that one of thoſe, unto whom the ſigne of Death had been ſent, determined to abandon his Countrey, and fly, and that his Mother ſuſpecting it caſt an Halter about his neck, and ſtrangled him, hee not ſo much as offering to defend and ſave himſelfe, for feare it ſhould afterwards redound to the ſhame and reproach of his Kindred. But this verily is yet more mervailous, which they tell of the Death of their Kings; for the Prieſts, who in the City of *Meroë* are imployed about the worſhip of the Gods, and are amongſt all others of greateſt authority, do when it ſeemes good to them ſend to the King, willing him to put himſelfe to Death, for that the Oracle of the Gods had ſo ordained; and how it was not reaſonable that a mortall Man ſhould contradict the will of the immortall powers; adding other

The manner of electing their King amongſt the *Ethiopians*.

A ſtrange example.

A daring attempt of Prieſts upon Kings.

reaſons thereunto, whereby they have alwayes perſwaded the Kings to a voluntary Death: So that all the Kings, which were before, not compelled by Armes or Force, but onely vanquiſhed by ſuperſtition, have willingly obeyed thoſe Prieſts, untill that in the time of *Ptolomeus* the ſecond, *Ergamenes*, King of the *Ethiopians*, who was inſtructed in *Greeke* learning, and Philoſophy, was ſthe firſt that deſpiſed ſuch a cuſtome, and refuſed to yeild obedience thereunto; but contrarily uſing the prudence worthy of a King, hee went with an Army to the City of *Arata*, where the golden Temple of the *Ethiopians* was, and having killed all the Prieſts he aboliſhed that ancient Cuſtome, and quietly injoyed the Kingdome afterwards, during his Naturall Life.

The cuſtome alſo, which the Kings friends and domeſticall ſervants do keepe (although it be mervailous and ſtrange) is notwithſtanding, as they ſay, obſerved to this day. For if it happens, that the King be by chance debilitated in any part or member of his body, the manner of the *Ethiopians* is for all his domeſticall ſervants to debilitate the ſame part of their bodies themſelves; thinking it were an infamy unto them, that the King ſhould be lame, and all his friends ſhould not be ſo too; for they hold it moſt reaſonable, that as friends do rejoyce or grieve, at the proſperity, or adverſity of them whom they love, ſo they ſhould in like ſort be partakers of their bodily paine. They ſay further, that thoſe friends and domeſticall ſervants of the King do uſe to kill themſelves at the Death of their Prince, accounting that end of theirs a glory to them, and a Teſtimony of the true love they beare to their Lord and Maſter; and therefore it is not an eaſy matter for the people of *Ethiopia* to plot or attempt any thing againſt ſo great an union of true friendſhip, in regard the King and his friends doe with one minde looke to their common ſafety. Theſe Lawes and Cuſtomes are obſerved by the *Ethiopians* which inhabit the Metropolitane City in the Iſland of *Meroë*, and in other places adjoyning to *Egypt*.

There are other *Ethiopians*, and thoſe very populous, whereof ſome live on either ſide of *Nilus*, and in the Iſlands thereof; others in the *Mediterranean* Regions, lying towards *Arabia*: The moſt part of which, eſpecially they that dwell upon the River, are black of colour, all alike in Face, have curled Haire, a dreadfull looke, leade a ſavage Life, are ſtrong of body, with long Nayles like to wild Beaſts; the pronunciation of their ſpeech is ſhrill, and in their manner of Life and feeding they have nothing common with us, but are altogether differing from other men. Some of them carry for all Armes a Buckler of a raw Oxe-hide, and certaine little Javelines; others a Pole ſharpe at one end; ſometimes a Bow of Wood, ſix foote long, with which they ſhoot their Arrowes, ſetting one foot before another; and when they have ſpent their ſhot they fight with great Leavers; There Women alſo beare Armes untill a certaine age, and commonly hang a Ring of Braſſe on their Lips. Some of them weare no Clothes, but go naked; and expoſed to the ſcorching heate of the Sun, they defend themſelves with no other covering, then ſuch as they meete withall by chance: Some tie the Tayles of Sheep about their loines to cover their privities; others clothe

clothe themſelves with Skinnes of Beaſts. There be of them that make themſelves Breeches of their own Haire, for ſuch is the nature of their Sheep as they beare no Woole. The moſt of them eate nothing elſe but Hearbs, which grow of themſelves in Pooles, and moriſh grounds; ſome live on the Fruits of Trees, and cover their bodies againſt the heat of the Sun with the leaves thereof; ſome ſow *Seſamum*, and *Loton*; and others feed on the tender Rootes of Canes. Many alſo well verſed in ſhooting aſſwage their hunger with Birds they kill; but the greateſt part of them live upon Mutton, Milke and Cheeſe.

Touching the Gods, they which inhabit the higher *Ethiopia* are of two Opinions; for ſome of them hold that there are everlaſting and incorruptible Gods, as the Sunne, Moon, and the whole frame of the World; the other Gods, ſay they, were partakers of mortality, but for their great vertues, and benefits to men, they obtained immortall honours; amongſt the which they chiefly adore *Iſis*, *Pan*, *Hercules*, and *Jupiter*. The other *Ethiopians* thinke there are no Gods, and therefore when they ſee the Sun riſe they deteſt and fly from him, as from an Enemy, and go and hide themſelves in their Mariſhes.

Many and different are their cuſtomes about their Funeralls; for ſome of them caſt their dead into the River, and hold that to be the beſt manner of Sepulture; ſome keepe them a long time incloſed in a veſſell of Glaſſe, to the end their forme may be known to poſterity, and that alſo their friends and ſervants may not forget them; Others interr them about their Temples in an Earthen Coffin, and to ſweare by their Name is the greateſt Oath that can be made.

Theſe *Ethiopians* differ much likewiſe in the diſpoſall of the Kingdome; for ſome of them make the beſt man of all the Countrey their King, and theſe thinke that Monarchy and Vertue, are the two gifts of Fortune; ſome admit good ſhepheards to be their Kings, as they who have been bred up in the Exerciſe of that which is honeſt and profitable; others chuſe the richeſt, becauſe they alone can help others with their Wealth; and many confer the Royalty on the moſt valiant and ſtrongeſt perſons, judging them to be moſt worthy of Rule, that are of moſt ability in War.

Of the other part of *Ethiopia*, which is neere unto *Nilus* towards *Lybia*, one piece of it ſurpaſſeth the reſt in fertility, and goodneſſe of ſoile, for it bringeth forth Fruits abundantly, and many other things commodious for the Life of Man: It hath moreover for a ſhelter againſt the exceſſive heate of the Sun a number of Moores and Mariſhes: In regard whereof this Region is much infeſted with Warres between the *Libians* and *Ethiopians*, as alſo with civill Warres amongſt thoſe of the Countrey themſelves. Into this place from the higher *Ethiopia* do the Elephants deſcend, allured, as its thought, by the ſweetneſſe of the foode they finde there; for the River of *Nilus* makes many Mariſhes hereabout, wherein growes great ſtore of *Alga*, and *Canes*, on which the Elephants feeding, are ſo taken therewith, that they continue ſtill abiding there, and by that meanes come to devoure up all the Inhabitants Victualls, ſo as they are forced to ſeeke another Countrey, but they being ſhepherds, and living in Tents, remove uſually from place

The lower *Ethiopia*.

to place, and account that to be their Countrey indeed, where they find the beſt Paſtures.

Some have written that in the Deſerts and Savage places of *Ethiopia*, there are a world of Serpents of wonderfull greatneſſe, which fight with the Elephants for the Waters; and their manner of fighting is thus, they reare up themſelves an end, and leaning againſt the Elephant, they twine their Bodies round about his Thighes and Leggs, with ſo many Circles, and ſuch force, as they compell the beaſt, heavy by Nature, and all in a ſweate to tumble downe on the ground, where not able to ſtir, and other Serpents comming in alſo to them, they devoure him; after which they returne to their accuſtomed retreates, flying (as they ſay) from open places into deepe Caves, where they know they may abide ſecurely by the inſtinct of Nature, which teacheth all Beaſts what is profitable for their defence and ſafety.

So much for the *Ethiopians*; now it reſts, that we ſhould ſpeake a little of them, who have written of the ſingularities of *Egypt* and *Ethiopia*. Some of them, giving credit to common report (though falſe and lying) and ſeduced by an overmuch deſire of Writing, do not deſerve to be believed in any thing: But *Agatarchides* of *Guidia* in his ſecond Booke of the affaires of *Aſia*, and *Artemidorus* of *Epheſus* in his Eight Bookes of Geography, as alſo ſome others, who have written their Hiſtories in *Egypt*, do agree in the moſt part concerning thoſe things whereof we have intreated before. Beſides, converſing, when wee were in *Egypt* with many of their Prieſts, and often talking with certaine old Men, that came thither from *Ethiopia*, we diligently inquired into the truth of things; ſo that having diſcovered many Errors committed by Hiſtories, we have onely ſet downe that, wherein they have all agreed.

Chap. I I.

Of the Mines of Gold which are in the Confines of Egypt, *and of the manner of digging and refyning it.*

WE ſhall ſpeake by and by of the *Ethiopians*, which inhabite towards the South neere to the Red-Sea; but we have thought fit to treate firſt of the courſe that the *Egyptians* do hold about their Mines of Gold. Wherefore it is to be underſtood, that in the Confines of *Egypt*, confronting *Arabia*, there are certaine Countries full of Mines, out of which Gold is drawne, but with infinite labour and mighty charge; for the Earth, naturally black, hath in it great ſtore of quarries of very white Marble, ſo that the Maſters of that worke have need of a World of people to get the Gold out of it, which is the cauſe why the Kings of *Egypt* do condemne thoſe to dig in the Mines, that for their crimes have been judged to die, as alſo all the Priſoners which they have taken in the Warres, or ſuch of their own Subjects, as upon ſome accuſation, or through the diſpleaſure of the Prince, have been committed to Priſon: who in ſo doing doth by one and the ſame meanes both puniſh the offence, and bring great benefit to himſelfe by their paines and

and labour. Theſe Priſoners (whereof the number is almoſt infinite) chained by the feete, are conſtrained to worke inceſſantly day and night, without any reſt at all, or meanes to helpe themſelves; for they have a Guard of Souldiers ſtill upon them, of a different Language from theirs, ſo that they cannot be corrupted by prayers or affection, becauſe they do not underſtand one another.

They draw Gold out of the hardeſt Mine-ſtone with great fires, but on that which is ſofter, and may be broken with leſſe paines, an infinite number of men do continually worke with Pick-axes, Hammers, and other inſtruments of Iron. They which have skill in diſcerning the veyne of the Mine go before the workmen, and ſhew them where they ſhall labour; and the ſtrongeſt of thoſe workmen cleave and open, not by ſleight, but by meere force of huge Beetles and Iron wedges the Rock or Marble which hath been ſhewed unto them; carrying their mine not in a direct line, but as they are led by the gliſtering of the Marble with Gold: Now becauſe theſe Mines under the ground are very darke by reaſon of their many windings and turnings, the workemen carry lights before them, and thoſe great cantles of the Marble, which with exceeding paines and much difficulty they have hewed and cut off from the quarry, they leave in the bottome of the Mine, where they are beaten into little pieces by certaine young Lads, appointed for that purpoſe, and afterwards are carried by ſuch others, as they are, out of the mine, and delivered by weight to men about thirty yeares of age, who with huge Hammers, or Iron Peſtles, pound them in Veſſells of ſtone untill they come to be as ſmall as Vetches, and then being put into Mills (whereof there is a great number there) they are ground like Meale by two or three Women, or old Men, which worke in each of thoſe Mills. It is a lamentable Spectacle, and worthy the compaſſion of any Man living, to ſee the miſerable Creatures, that labour in theſe Mines, how they go ſtarke naked, without ſo much as a Rug to cover the Privities, their bodies beſmeared with filth, and naſty all over, without any pitty taken of them, without any reſt or reſpect given them, whether they be Craſy, Sick, Faint, or never ſo weake with Age, but are compell'd with blowes and continuall beating to labour inceſſantly, even till the poore wretches drop down, and die with very feebleneſs: And there are ſome amongſt them, who not to languiſh longer in that manner preferre Death before Life, knowing but too well that to live in ſuch paine is farre worſe than Death it ſelfe.

Finally, the Workemen lay the Minerall, ſo ground, as aforeſaid, in the Mill, on large Tables, that ſtand ſomewhat ſloping, and throwing Water upon it they pound it againe, by which meanes the Earthy part falls away, and the Gold by reaſon of its weight abides ſtill on the Table; having re-iterated this many times, they rub the Gold with their Hands, and then cleanſe it with thin Spunges till it come to be as it were golden ſand; which laſt of all, other Workemen take by weight and meaſure, and putting it into Earthen Pots, with a certaine quantity of Lead, Sea graſſe, and Bran of Barly, proportionably compounded together, they make up the Pots very cloſe with Clay, and

let

let them ſtand in the Furnace five dayes and five nights without intermiſſion, after which time pure Gold alone is found in the Pots, all the other materialls being conſumed, only the Gold is a little diminiſhed in its weight.

In ſuch manner, and with ſuch labour and induſtry is Gold prepared in the frontires of *Egypt*; And certainly Nature it ſelfe doth teach and evidently ſhew, that Gold is painfull to finde, hard to keep, full of care to make gaine of, and the uſe of it is intermingled with griefe and pleaſure. The invention of this Mettle was found out by the ancient Kings of *Egypt*.

The propertie of Gold.

Chap. III.

Of many different kindes of Ethiopians, *and firſt of thoſe that are named* Ichthyophages, *from their living on Fiſh.*

NOw we will ſpeake of thoſe that inhabit all alongſt the ſhoare of the Red-ſea, of the *Troglodites*, and of that part of *Ethiopia*, which lies towards the South. But firſt we will begin with them that are called *Ichthyophages*, who inhabit the Coaſt of *Carmania* and *Gedroſia*, even to the uttermoſt point of the Red-ſea, which is of a long extent, incloſed with two ſhoares, whereof the one is above *Arabia* the happy, and the other is under the Countrey of the *Troglodites*.

The *Ichthyophages*.

Of theſe barbarous people ſome go all the time of their Life ſtarke naked; their Wives and Children being common amongſt them, like unto Beaſts; neither have they other knowledge of pleaſure or paine then naturall ſence, nor make any difference between things honeſt and diſhoneſt. The places of their abode are not farre from the Sea, neere to *Promontories* and Rocks, where there are not only deepe Caves, but many great Vallyes, and narrow Dens, unto which the acceſſe is by nature difficult, crooked, and winding, and therefore theſe *Ichthyophages* cloſe up the paſſages into thoſe Caves and Dens (as if nature had made them for their ſervice and uſe) with great heapes of Stones, wherewith they catch great ſtore of Fiſh there, as if it were with Nets; for the flowing of the Sea, (which falls out twice every day, namely at ſix a Clock in the morning, and at three in the afternoone) overſpreads all the Countrey, ſo that it is wholly covered with the tide, bringing along with it a multitude of all ſorts of Fiſh, which diſperſed here and there to ſeeke for repaſt, finde themſelves a ground upon the ebbing of the Sea amongſt thoſe ſtones; whereupon the Inhabitants, with their Wives and Children, run howling and crying in great troupes together to take them; the Women and Children catch the leſſer Fiſh, and the ſtrongeſt men the great: For the Sea brings along with it not only Lobſtars, Lampreys, and Dog fiſh, but Sea-calves, and other great Fiſhes, whereof the names and formes are to us unknown. Now they do not kill theſe Sea-monſters with Weapons and Darts, but with ſharpe Goates-hornes, and great Flints ſharpned at the ends; for neceſſity alwayes teacheth nature, who obeying time applies her ſelfe to that which

A ſtrange way of catching Fiſh.

which ſhe knowes is good for her. The Fiſh being taken then in this manner by them, they put them upon great Stones, which are placed in the Sunne, and made exceeding hot with the vehement heate thereof, and having lien ſo a while, they turne them on the other ſide, and when they be thoroughly concocted by the Sunne, they take them by the Tailes, and beate and ſhake them ſo long till all their bones fall from them, which they gather together and lay up in great heapes for their future uſe, as wee will declare anon: The Fiſh, being thus ordered, they pound in a Stone-morter with Haires, and thereof make good and ſavory Meate, which having framed into the faſhion of a long Brick, and dryed a little in the Sunne, they eate with great delight, not in any certaine quantity or meaſure, but even to the ſatiating of themſelves, according to every ones appetite, and deſire. This Meate the *Ichthyophages* keepe alwayes in ſtore, *Neptune* (in ſtead of *Ceres*) furniſhing them with Victualls enough. Nevertheleſſe it many times happens, that with the ſtormes at Sea all the places next to the ſhoare are covered ſo long with Water, that they are not able to fiſh, and then for want of Victualls they gather great ſhell-Fiſhes, which they cruſh and breake betweene two Flints, and live on the raw Fiſh that is in them, whereof the ſavour and taſte is much like unto Oiſters. But when as thoſe ſtormes at Sea continue ſo long, that their Shel-fiſh alſo failes them, then they have recourſe to the Fiſh-bones which they formerly reſerved, of which they pick out the tendereſt and neweſt, and chaw them with their Teeth; the hardeſt they bray on a Stone and ſo eate them. Thus after a ſtrange manner, ſcarcely to be believed, doe they feede on thoſe Fiſh, and on thoſe Bones. Their uſuall cuſtome is to ſpend foure whole dayes together in Fiſhing, during which time they eate together publiquely in great joy, congratulating one another with harſh and untuneable Songs, and then fall to lying with their Women for Procreation ſake, every one with her whom by chance he firſt lights upon, being then voyd of care by reaſon of the abundance of Victualls which they have. On the fifth day they go to drinke in places where they know Springs are, in great Troupes, and in the ſame manner as Cattle uſe to doe, for they lift up their voyces all at one inſtant together, without order or meaſure, like Beaſts. The Mothers carry their little Children in their Armes whilſt they ſuck, but when they are weaned, the Fathers take the charge of them till they are five yeares old, and then they walke merrily along with their Parents, as they that goe willingly in queſt of their Victualls.

People living on Fiſh-bones.

People that eate foure dayes together without drinking.

The uncorrupted nature of theſe People place their Soveraigne good in filling their Bellies, and to be without hunger, never ſeeking for any other accidentall pleaſure. When they are arrived at the Springs, before ſpoken of, they drinke ſo unmeaſurably, as they can hardly returne, ſo unweldy are they therewith, and for all that day they eate nothing, but every one of them layes him downe all along like a Drunkard untill the next morning, when they goe againe to their Fiſhing; and uſing thus to doe all the time of their Lives, they are ſeldome ſick by reaſon of their ſpare Diet, yet they doe not live

People drunke with Water.

ſo long as we. This is the courſe of life which they hold, that inhabit all along the Gulph of the Red-Sea.

ple which impaſſible, that never Drinke.

As for the other *Ichthyophages*, which are beyond the ſaid Gulph, their nature is much to be more mervailed at, as people that never drinke, and that are voide of all Paſſion ; Theſe ſame, farre remote from the reſort of men and inhabited places, live in deſert and barren Countries, and are wholly given to Fiſhing : Now though they love nothing elſe that is moiſt, yet doe they eate Fiſh halfe raw, not to avoide thirſt but as it were contented (thorough a kinde of Savageneſſe) with ſuch Victualls as Fortune gives them ; and they count it a

People that account want the greateſt happineſſe.

great happineſſe to be without thoſe things, the want whereof would be grievous to others. That too which is more wonderfull, and ſcarce to be credited is, that they are not moved with any paſſion of the minde. Theſe very things doe the Merchants of *Egypt*, which ſaile along by this Coaſt thorough the Red-Sea, re-count yet at this day. *Ptolomy* the third alſo, deſiring to hunt the Elephants which were in thoſe parts, ſent a Gentleman of his houſe, named *Simma*, to diſcover them, who having viewed and well obſerved all things reported, as *Agatarchides* of *Gnidus* writes, that theſe *Ethiopians*, who live without paſſion, uſe no manner of drinke at all whatſoever, as that which they do not naturally deſire ; neither are they any whit moved, either with the Sailers ſpeeches or with the ſight of ſtrangers that come unto them, but only looking upon them ſtand immoveable, without any ſenſe, as if they ſaw no body ; and if any one drawes out his Sword, and ſtrikes them with it, they fly not away, but quietly indure blowes and injuries : Neither is any of them abaſhed at the wounding or death of his fellow ; nay it happens many times, that they behold their

Great patience, or incredible impaſſibility.

Wives and Children killed before their Faces without ſhewing any ſigne of anger or pity. Finally, they beare all evills and paine very patiently, only looking upon them which ſtrike them, and at every blow ſhaking their Heads. It is further ſaid, that they are dumb, and that with ſignes they aske for that which they have need of, and would

Sea-Calves helping men to Fiſh.

have. Beſides (a thing much to be mervailed at) the Sea-calves do converſe frequently with them, and accompany them in catching of Fiſh, as another man would do. Theſe people have all of them a like care, of the birth and bringing up of their Children. And this kinde of Life, although it be very ſtrange, they have led from all antiquity, being accuſtomed thereunto, either by length of time, or conſtrained by neceſſity. Their Habitations are not like to thoſe of the other *Ichthyophages*, but differ from them divers wayes ; for ſome of them

Caves in ſtead of Houſes.

have their abiding in deepe Caves, which open to the North, whereby they are defended from the heate of the Sunne, as well by the ſhade as by the winde that blowes into them ; for ſuch as open to the South are through extreame heate like unto burning Furnaces, ſo as none can

Houſes made of the Ribs of Whales.

dwell in them. Others make their Lodgings of the Ribs of Whales, which the Sea caſts up there in great abundance ; for having tyed them together on either ſide, they cover them over with Sea-graſſe, and in this manner are they ſheltered from the heate of the Sunne, Nature and Art teaching them a way out of neceſſity how to preſerve themſelves.

ſelves. They have yet another invention of making their Habitations under certaine great tufted Trees, whoſe fruit is like a Cheſ-nut, which grow along the Sea-ſhore, the Leaves and Boughes whereof they interlace ſo within one another, as they are thereby alwayes in the ſhade, where they remaine all the dayes of their Life, defended from the heate of the Sunne, aſwell by the ſhadow of the Trees, as by the winde and humidity of the Neighbouring Sea. The fourth ſort of their dwelling is in a huge heape of Sand and Weeds, which the Sea through long continuance of time hath throwen up and made as big as a Mountaine, being ſo firme, and ſtrongly compacted together, that they dig long and ſpacious Caves in them for their abode, out of which they goe to catch Fiſh when the Sea ebbs, and when it flowes they retire into them, and eate that which they have caught. When any one of them dyes they caſt him into the Sea, making the Fiſhes bellies their Sepultures.

Houſes made of Trees plaited together.

There are other *Ichthyophages* alſo, whoſe Habitation is ſuch and ſo ſtrange, as they that would diligently ſearch out the matter are conſtrained to remaine in no little doubt ; for they dwell in Promontaries and high dangerous Rocks, whereunto it was impoſſible in the beginning for any one to get up, and on the Sea-ſide likewiſe it is inacceſſible, even for the beſt Foot-men : They have no Ships, nor is the uſe of them knowne to them, wherefore we muſt confeſſe that they were generated in thoſe very places, and tooke their Originall from no where elſe, as many Philoſophers hold. Howbeit ſince it is very hard for us to know all this well, it cannot be but that they, which ſpeake of many ſuch things, ſhould oftentimes be found Lyars, and that that which ſome would with good Language perſwade their Auditors to be very probable, ſhould prove many times farre diſtant from the Earth. Now we will treate of them that are called *Chelonophales*.

Chap. IIII.

Of the Ethiopians, *named from their living on* Tortoiſes, Chelonophales.

There are in the great Ocean Sea, not far from the Continent, many little low Iſlands, which are voyd of Fruits, Garden-hearbs, or others, where for that they are almoſt joyning and cloſe to one another, are no ſtormes, nor tempeſts, ſo that a World of Tortoiſes are abiding amongſt them by reaſon of the continuall calmeneſſe and tranquility of the Sea. Theſe Tortoiſes remaine all the night in the Sea ſeeking their food ; in the day they lie betweene the Iſlands looking on the Sunne, and are (to ſee to) like to a little Skiffe turned upſide downe, being of all other Shel fiſh by farre the greateſt. The Savages, dwelling in theſe Iſlands, ſwim in the day time to theſe Tortoiſes very ſoftly for being eſpyed, and ſo aſſaile them, puſhing ſome of them unto the Land, and overturning others of them on their backs, by which

meanes they can neither defend themſelves, nor eſcape away, and then faſtening a Cord to their Tailes, they traile them along with them ſwimming to the Iſlands, where they take out the Meate of them, and roſting it in the Sunne, they eate it. In the ſhell, which is great and hollow, they ſaile, as it were in a little Fiſher-boate, to the Continent; they make Receptacles for Water alſo of them, and ſometimes Sheds or Tents; whereby Nature hath exceedingly accommodated them, when as they receive ſo much benefit from one and the ſame thing, as Victuals, Veſſells, Houſes, and Shipping.

Chap. V.

Of thoſe that live on Whales, and Sea graſſe.

People that live on Whales, and Sea-graſſe.

NEere to theſe Iſlands there are other ſtrange and ſavage People all along the Sea-ſhoare, who leade a kinde of barbarous and uncivill Life; for they feede on nothing but Whales, which the Sea caſts upon the Coaſt, and the greatneſſe of them doth often furniſh them abundantly, but their Whales many times failing, they ſuffer ſuch Famine, as they are forced (all other things being conſumed) to eate Sea-graſſe, and the very offall of thoſe Whales. This, they ſay, is the manner of theſe *Ichthyophages* their living.

Chap. VI.

Of another ſort of Ichthyophages.

THe other ſhoare, which lookes towards *Arabia*, is neere Neighbouring to a Countrey full of Trees, where is ſuch a multitude of Fiſh, as the Inhabitants do never ſtand in needs of them; for they pitch on the ground, all along the Sea ſide, a great number of Canes, ſo dextrouſly faſtned one to another, as they ſeeme, to look upon, very Nets indeede; in them there are many dores, ſo made, as they can open and ſhut on both ſides, ſo that the Sea flowing up to the Land opens thoſe dores, and ebbing ſhuts them againe, with the force of the Water, by meanes whereof the Sea comming every day to carry a World of Fiſh thorough thoſe dores, and they ſhutting too upon the ebb, all the Fiſh remaines on the dry ground, many times in ſuch abundance, as nothing is to be ſeene but heapes of leaping Fiſhes, whereof the Inhabitants make a very great Profit and Revenue, beſides their own Proviſion and ſpending. Furthermore, in regard the Region is low and flat, ſome of them dig up Dikes from the Sea thorough a long tract of ground to their Villages, and then make dores of Oſier, which opening and ſhutting with the flowing and ebbing of the Sea, they ſet in the bottome of the Dikes, whereupon the Water returning thorough the Clefts of the Oſier, that is not wrought very cloſe, the fiſh abide behinde in thoſe Dikes, from whence they cull out ſuch as they have

have needs of, or moſt deſire to have. Let us come now to other *Ethiopians*.

Chap. VII.

Of thoſe which live on Rootes, named Rhizophages.

IN *Ethiopia*, which is above *Egypt* not farre from a River, called *Aſtapa*, is a ſort of People, named *Rhizophages*, who pluck up the Rootes of Canes, which they finde in the adjoyning Territories, and waſhing them very cleane, they bray them ſo long betweene two ſtones, till they are mollified and incorporated well together; then they make a cake of them in the forme of a Tile, as big as one can hold in his hand, and ſo baking it in the Sunne they eate it. Now though they uſe no other Meate but this all the time of their Life, and that they have ſuch plenty of it, as it is the meanes of preſerving peace and amity amongſt them, yet are they alwayes conſtrayned to fight with the Lions, which during the exceſſive heate of the Summer come out of the Deſerts, aſwell to ſeeke for ſhade, as to hunt after other leſſer beaſts, into the Countrey of theſe *Rhizophages*, who iſſuing out of their Mariſhes, incounter them, but many of them are killed by them, both becauſe they are weaker then they, and alſo for that they have no Armes to defend themſelves againſt them; in regard whereof this Nation had been long agoe deſtroyed by the Lions, had not Nature of her ſelfe aſſiſted them; for in the beginning of the Dog-dayes there comes thither ordinarly a mervailous and almoſt infinite multitude of great Gnats, without any agitation of minde that brings them, which doe no harme to theſe wild *Ethiopians*, who at that time retire into their Mariſhes, but compell the Lyons to fly away, being terrifyed with their biting, and the noiſe of their buzzing.

Lyons driven away by Gnats

Chap. VIII.

Of thoſe that live on Fruits, and upon browzing on Trees, named Hylophages, *and* Spermophages.

NOt far from the aforeſaid *Rhizophages* are two other ſtrange Nations, named *Hylophages*, and *Spermophages*, whereof the former live (without labour) on Fruits, which fall off in Summer from the Trees; and at other times they gather Hearbs, that grow in ſhadowy places, wherewith they ſupply their want of Victualls. The others goe into the Fields with their Wives and Children, and climbe up on the Trees, where they browze on the tender buds of the ſmalleſt branches: They are ſo expert through continuall uſe in getting up on the boughs, as they leape from *Tree* to *Tree* like Birds (which ſeemes to be incredible) and relying on the agility of their Bodies they mount up without any danger on the leaſt and youngeſt branches; now if at any time

their feet chance to ſlip they ſave themſelves from falling, by catching hold on the boughes with their Hands; or if it happens that they fall to the ground they no whit hurt themſelves, ſo light and active they are; And in this manner they fill their Bellies with the tendreſt Branches. Theſe *Hylophages* goe alwayes naked, and their Wives and Children are in common amongſt them; They make Warre upon one another for the places of their Habitation, arming themſelves with Staves, and the Victors command over the vanquiſhed. They die commonly of Hunger, for that becomming blinde they are deprived of that ſence, wherewith they furniſhed themſelves with Victualls.

Chap. IX.

of other Ethiopians, *which goe naked alſo, named* Gymnetes.

IN the other adjacent Region do the *Ethiopians*, which are called *Gymnetes* abide, who are in no great number, but leade a Life different from others; for they dwell in a Savage and rough Countrey, where there is great defect of Waters, and they are withall conſtrained to ſleepe on Trees for feare of Wild beaſts. They goe at the breake of day to the running Waters, armed with Staves, and hide themſelves in the Branches of the Trees attending their prey; for about noone the Buffles, Leopards, and other wild Beaſts, tormented with thirſt and the heate, run all thither to drinke: Now upon their returne, when they are ſo full and heavy with Water, as they can ſcarcely wag or defend themſelves, the *Ethiopians* deſcending from the Trees, aſſaile, and kill them, with great Stones, Staves hardned at the end in the Fire, and Arrows, and then parting them amongſt their Companies they eate them. Sometimes alſo (though very ſeldome) they are defeated and ſlaine by ſome ſtrong and mighty Beaſts, but commonly they take and deſtroy the ſtrongeſt of them all by ſubtilty and cunning: when they happen to miſſe of thoſe Beaſts, then they gather together the Skinnes of them they had killed before, and after they have ſoaked them well in Water to get off the Haire, they boile them with a quick Fire, and ſo greedily Eate them, even to the glutting of themſelves. Theſe *Gimnetes* Exerciſe their young Children in ſhooting at a certaine Mark, and give them no Meate untill they have hit it, whence it comes to paſſe that they are very good Archers, hunger conſtrayning them thereunto.

CHAP.

Chap. X.

of thoſe that fight with and kill Elephants, and live upon them.

NExt to this Countrey, and a good way towards the Weſt, there are other *Ethiopians*, who ordinarily fight with the Elephants; for inhabiting in Forreſts and Woody places, they obſerve and marke from the tops of Trees the going in and out of thoſe Beaſts, and ſet not upon them when they are in Troupes together, but when they finde one ſingle and alone, then they fall upon him in a ſtrange daring manner; for as the Elephant walkes along by the Tree, where he that watches for him lies hid, he leapes ſtraight way downe, and catching the Elephant by the Taile with his left Hand, he ſets both his feete againſt his right Thigh; then with his right Hand he takes from off his ſhoulder a very ſharpe Hatchet, which is ſo light as he can eaſily manage it with one Hand, and gives ſo many blowes with it on the Nerves of the Elephants right Knee, that he cuts them aſunder, carrying in the meane time his nimble body in ſuch ſort, as he dextrouſly avoyds the attempts of the Beaſt againſt him. But in this conflict the Life of the one or of the other of them is in danger, the ones death being the others ſafety. The Elephant then, being ſo wounded, falls oftentimes, becauſe he cannot eaſily turne himſelfe on his hurt ſide, and in falling to the ground kills the *Ethiopian* by cruſhing him to death under him; Sometimes he hurts him againſt a Tree or a Stone, and ſo makes an end of him. Many times it happens, that the Elephant, by reaſon of the paine that he feeles, being no way able to annoy the *Ethiopian*, runs up and down the Fields, till he falls down dead on the Earth with the continuall blowes of the Hatchet, which he that ſits upon him gives him; and then the reſt of the *Ethiopians* coming thither in great companies cut off the fleſh of his Buttocks and other hinder parts, and eate it whilſt he is yet alive.

A ſtrange way of taking Elephants.

Not farre from theſe there are other *Ethiopians*, who by cunning catch the Elephants without any danger. This Creature uſes, when he returnes from feeding, and that he is full, to take his reſt in another manner then other foure-footed Beaſts doe; for in regard he cannot bend his Knees, nor conſequently lie on the ground, he is forced to ſleepe leaning againſt a Tree. Now when the Inhabitants come to know this Tree, aſwell by the Elephants rubbing and fretting of it, as by his dung about it, they ſaw the Tree cloſe by the Roote, but in ſuch ſort as it cannot fall without it be ſome way thruſt; that done they get them away before the beaſt comes to his reſt, having firſt defaced their foote-ſteps for feare of being diſcovered by them: About evening then the Elephant returnes full and heavy to his wonted ſleeping place, and leaning with all his weight againſt the ſawen Tree, he ſuddainly falls together with it to the gound, where he lies all the night, becauſe he cannot riſe again. The *Ethiopians*, comming to the place the next morning, kill the beaſt without any danger, and pitching their Tents there, they diſlodge not from thence till they have quite eaten him up.

Another way of taking Elephants.

CHAP.

Chap. XI.

Of thoſe that live on Auſtridges, called Strutophages.

AMongſt the People that inhabit towards the Weſt, there are to the Southward flat-noſed *Ethiopians*, ſurnamed *Strutophages*, in whoſe Countrey is found a kinde of fowle, which is partly of a Terreſtriall, and partly of a Volatile Nature, and therefore they are called flying Stags; they are of the bigneſs of a great Stag, have ſomewhat a long neck, a round body with two Wings annexed to it, a little and long Head, very ſtrong Thighes and joynts, and the foote cloven. They cannot fly high by reaſon of their heavineſſe, but they run very faſt, touching the ground with the tip of their feete, eſpecially when as ſpreading abroad their Wings the winde fills them like unto the full ſailes of a ſhip, and ſo drives them on. They ſtrike thoſe that Hunt them with ſtones as big as a Brick, which they kick at them with their feete; but the winde ceaſing they loſe the aſſiſtance of their Wings, and ſo are caught in their courſe. Now becauſe there is great ſtore of them, the *Barbarians* do eaſily take many of them with cunning and ſleight, and live on their Fleſh; the Skinnes they reſerve for their clothing and bedding. When in Hunting of them they are angred, they defend themſelves with their beakes, which in regard they are great and ſtrong, and proper to cut, and for that alſo there are a World of them, they are of much uſe and ſervice to thoſe flat-noſed *Ethiopians*.

Cloathes and Beds made of the skinnes of Auſtrages.

Chap. XII.

Of thoſe that live on Graſs hoppers, for that cauſe named Acridophages, *and of their ſtrange Death.*

NEere to the *Strutophages* do the *Acridophages* inhabit, hard by the Deſert; a meager people, and of ſomewhat a leſſe ſtature then the other *Ethiopians*, and exceeding black; into whoſe Countrey the Weſt and South-weſt winds do about the Spring time bring an infinite multitude of Graſhoppers from the neighbouring Deſerts, which are very great, and have filthy and naſty wings. Theſe *Ethiopians*, accuſtomed thereunto, do every yeare gather together from all places round about a great quantity of Wood, eſpecially in a long and ſpacious valley, to which when the Graſſe-hoppers, carried by the winde as it were a cloud, do approach at their wonted ſeaſon, the *Acridophages* ſet fire on the ſaid Wood, and likewiſe on all the Graſſe thereabout, which to that effect they have before hand cut down; by means whereof the Graſſe-Hoppers, overtaken and ſtifled with the ſmoake, do not long after fall to the ground a little beyond the Valley in ſuch multitudes, as they ſuffice for the nouriſhment of all the people, who keepe them very long in Salt, wherewith this Region is well provided, and they finde it good and ſavory Meate, having indeed no other foode all their Life-time then thoſe Graſſe-Hoppers; for Cattle they have none, neither

neither have they any Fiſh in regard they are ſo farre from the Sea, nor any other thing to live upon. They are nimble of Body, and ſwift in running, but they live not long, for the oldeſt amongſt them paſſeth not the fortieth yeare of his Age. Their ends are not onely wonderfull, but incredible; for when they grow old there breedes in their Bodies a kinde of winged Lice of many and ſeverall ſorts, and of a filthy and hideous forme to ſee to, which beginning in the Belly, and proceeding to the ſtomach, in a ſhort time devoures and conſumes the whole Body. He that is affected with this Diſeaſe at firſt falls a ſcratching, as if he had the Itch. Afterwards the number of the Lice increaſing, and corrupt Bloud and matter iſſuing forth with them, the poore Wretch moved with the ſharpneſſe and dolor of his Malady, teares up lamenting and roaring all his body with his Nailes, in ſuch ſort, as the Lice in great multitudes come out ſo thronging one upon another, as it were ſome Lice out of the top of a Veſſell, that it is impoſſible to cleare him of them. In this manner, whether it be by reaſon of ſome of their food, or of the indiſpoſition of the Aire, do they make ſo piteous and miſerable an end.

People that live not above forty yeares.

A ſtrange and miſerable death.

Chap. XIII.

Of a Region that became deſolate through the multitude of venemous Beaſts comming into it.

BEyond theſe *Acridophages* there is a great and ſpacious Country, fertile enough in Paſtures, and other wayes, but ſuch, as one cannot well dwell in it; and yet it was inhabited at firſt, but afterwards left deſolate, by reaſon of the infinite company of Spiders and Scorpions, which many times fall downe in that Region like Raine with ſtormes and tempeſts, in ſuch abundance, as the Natives, to avoide their mortall and venemous bitings, were conſtrained to abandon the Countrey, and ſeeke for Habitations elſewhere. Now theſe things ought not to ſeeme incredible, for ſtranger then they have hapned in the World, as is to be found committed to writing. Even in *Italy* it ſelfe, a World of field Mice, comming out of the Earth, compelled many Men to forſake their naturall abode. In *Media* alſo there was found ſuch a multitude of Sparrowes, eating up and conſuming the graine already ſowed, as the Inhabitants, infeſted therewith, were faine to get them other dwellings. Thoſe, that are called *Atriotes*, were in times paſt conſtrained by Frogs, which powred out of the Cloudes in ſtead of drops of Raine, to abandon their Countrey they then Inhabited, and to fly unto that where now they live. In like manner, who knowes not, that amongſt the famous and excellent labours, for which *Hercules* was held to be immortall, that was accounted to be one, when as through his force and vertue he chaced away the Birds, which infeſted all the Countrey about the *Stymphalian* Fen? Some Cities alſo became deſolate by the abundance of Lions, that flocked thither from the Deſerts adjoyning. All which we were willing

were willing to ſet forth for thoſe that give little credit to Hiſtorians, as if they wrote incredible things. But let us returne to our Hiſtory.

Chap. XIIII.

Of thoſe which defended themſelves with the helpe of their Doggs, called Cynamolgiens, *or* Cynamynes.

THe *Greekes* call them *Cynamolgiens*, which inhabit the Southerly Confines of *Ethiopia*, but by their Neighbours they are tearmed the wild *Ethiopians*, who weare their beards unmeaſurably long, and keepe wild dogs for the ſafety of their perſons; for from the Summer ſolſtice untill the end of the yeare an infinite number of Oxen came out of the *Indiaes* into their Countrey, no man knowing the cauſe of it, nor can it be told whether they fly from wild Beaſts which purſue them; or whether they doe for ſome other reaſon unknowne to Men, being incited thereunto by Nature, which produceth all the wonderfull things in the World. Now becauſe theſe *Cynamolgiens* cannot with all their power reſiſt ſo great a multitude of Oxen, they defend themſelves from them with the helpe of their Dogs; and uſing them in their Hunting they take great numbers of them, which they eate ſome newly killed, and others they ſalt up for their future proviſion: They live in like manner upon ſtore of other kinde of Beaſts, which they alſo take with the aſſiſtance of their Dogs. They which inhabit moſt Southerly leade a Beaſtly and brutiſh life under the formes of Men.

Chap. XV.

Of thoſe that dwell in Caves, called Troglodites.

WE will now treate of the *Troglodites*, whom the *Greekes* call Shepheards, becauſe they live on Cattle. They all aſſemble together to chuſe their King. Their Wives and Children they have in common amongſt them, except the King, which hath but one with whom if any of the reſt have any carnall Copulation, hee is condemned by the King in an amends of a certaine number of Cattle.

All the time that the *Eteſian* windes do blow, wherein it Raines exceedingly in their Country, they live with Bloud and Milke mingled together, and a little boyled. In the greateſt heates of the Sun, when as their Graſſe failes them, they deſcend into the low and Marish grounds, for which alone, and for no other thing, they quarrell and contend with one another. They kill their old and ſick Cattle, and feede on them in all ſeaſons. They doe call their Children by the Names of their Parents, but of Bulls, Cowes, and Sheepe, the Males whereof they ſay are their Fathers, and the Females their Mothers, becauſe from them, and not from their Parents, they receive their daily Foode. The common ſort uſe the juice of white Thorne in their drink, and the rich another, which they draw out of a certaine Flower, the taſte whereof is ſomewhat like to bad new Wine. They often ſhift Countrey, becauſe they do not love to ſtay long in a place, carying their Cattle along with them. They go all ſtarke naked, onely their ſecret parts they cover with Skinnes. All the *Troglodites* are as the *Egiptians*, circumciſed, thoſe excepted, which in regard of ſome accident befallen them they call Cripples: And theſe alone of all that inhabit a ſtrange Country are in their yong yeares circumciſed. They amongſt the *Troglodites*, which are named *Megabares*, carry a round Buckler made of an Oxes raw hide, and a club bound about with Iron; others carry Bowes and Javelines. They mock at all manner of Sepultures, for aſſoon as any of them is dead, they tie his Head betweene his Legs with a withe of Hau-thorne or Willow, and dragging the Corps to the Higheſt place they can finde with laughing and jeering, they overwhelme it with ſtones, and then putting a Goates Horne on the top of the ſtones, they leave it there without any pitty or compaſſion at all. They fight one againſt another, not as the *Greekes* do out of Hatred and Ambition, but onely for their Paſtures. At the beginning of their fight, they firſt of all caſt ſtones at one another, till ſome of them are wounded; then they ſhoote with their Bowes, wherein they are very well practiſed, untill ſuch time as many on both ſides drop downe dead. At length they are pacifyed and ſeperated by the oldeſt Women of the Nation, who entring into the midſt of the Medley, the Men preſently give over and retire, for it is not lawfull to hurt any of thoſe old Women. Thoſe amongſt them that are ſo impotent and feeble with Age, as they are not able to follow the Cattell, tie themſelves by the Throate to the Taile of a Cow, and ſo are dragged along till they are ſtrangled and die: Now if any one deferrs the doing hereof; another is permitted (having firſt admoniſhed him thereunto) to put him in that manner to death, and ſuch an act is held to be well done, and worthy of Merit. Likewiſe they that have a Feaver, or ſome incurable Diſeaſe, finiſh their dayes with ſuch a kinde of Death; for they thinke it one of the greateſt evills that a Man can commit, to deſire to live, and yet not be able to doe any thing worthy of life. All the *Troglodites* have ſound bodies, and are ſtrong and luſty in their Age, for they live not paſt three-ſcore. But enough of this.

Great inhumanity.

Now if any that ſhall reade our Hiſtory will not give credit to it, either for the novelty of the matter, or for the ſtrange and mervailous manner of life of thoſe of whom we write, let him make compariſon of the great difference, which is betweene the Aire and Region of the *Scithians*, and that of the *Troglodites*, and he will eaſily believe what he ſees written; for our Aire is ſo much different from that which ſometimes we reade of in Hiſtories, that the contrariety thereof ſeemes indeed incredible. There are Regions ſo cold that the greateſt Rivers there are part of the yeare ſo frozen up, that Chariots and Armies

paſſe ſafely on the firme and imoveable Ice ; there likewiſe do Wines and other liquid things freeze in ſuch ſort as they are faine to cut them with Hatchets. And which is more wonderfull, the Skirts of Mens garments drop off from them with the vehemence of the Cold, their Eyes and Sight are dimmed therewith, it takes away the light of the Fire, and it cracks and breakes even Images of Braſſe. Sometimes alſo by reaſon of the thickneſſe of the cloudes there is neither Lightning nor Thunder in thoſe parts. Truly Nature does many ſtrange and marvailous things, which are incredible to thoſe that are ignorant of them but eaſy to thoſe that know them. Now on the other ſide the heate of the *Middayes* Sun is ſo exceſſive and vehement on the Confines of *Egypt* and the *Troglodites*, that Men, though neere together, cannot for the groſſeneſs of the Aire diſcerne one another ; if they go without Shooes their Feet are preſently ſcalded and full of bliſters, ſo extreame is the heate ; and if they that are athirſt do not ſtraightway drink they die ſuddainly, for that the Sunne dryes up all the moiſture of the bodies. Meate put into a bottle of Water is ſpeedily boyled by the very heate of the Sunne, without any fire : And yet they which inhabit ſuch places will not fly from theſe incommodities, but had rather live ſo, then be conſtrained elſewhere to the faſhions of others, ſuch is naturally every ones innated love to his Countrey, and ſo much doth a cuſtome taken up in youth maſter the malice of the Aire and climate. Theſe contrarieties and differences of Regions are ſometimes contained in a little tract of Land, for from the Fen of *Maotis* (where are many *Scythians* dwelling in a very cold Countrey) ſome of them have oftentimes gone in ten dayes to *Rhodes* in their Veſſell laden with merchandiſe ; and from *Rhodes* to *Alexandria* in foure, and from *Alexandria* by the River of *Nilus* even to *Ethiopia* in ten : So that one hath by this meanes gone from the coldeſt parts of the World to the hotteſt in foure and twenty dayes. Wherefore, ſince there is ſuch great contrariety in the temperature of the Aire betweene Countries, that are not too farre diſtant the one from the other, it is no mervaile their manner of Life, Cuſtomes, and Bodies, are very different from ours.

Vehement cold.

Exceſſive heate.

Chap. XVI.

Of the wild Beaſts that are in the aforeſaid Regions, as Rhinoceros, Sphinges, *&c.*

After we have related the ſtrange manner of life of the aboveſaid *Ethiopians*, we will now ſpeake of the wild Beaſts that are found in their Countries. There is amongſt them a Creature, which by reaſon of his Noſe is called *Rhinoceros*, in force like to an Elephant, though he be leſſe in ſtature, of a very hard skinne, and of the colour of Box : He hath a flat horne growing out a little above his Noſthrills as hard as Iron, wherewith he fights the Elephant about their paſture for whetting his horne againſt a ſtone, and comming to combat the

the Elephant, hee ſtrikes him therewith ſo violently in the belly, that he cuts it up as it were with a Knife or a Sword, whereby he loſes all his bloud : But if by chance the Elephant (who is the ſtronger) prevents his blow, he ſnatches up the *Rhinocers* with his trunk, and daſhes him all to pieces.

The fight betweene the Elephant and the Rhinoceros.

There are moreover amongſt the *Troglodites* certaine Monſters, called *Sphinges* much like to the Pictures which are made of them, but that they are a little bigger ; they are of a gentle Nature, and apt to do whatſoever they are taught. They, which are named *Cynocephales*, do in body and ſhape reſemble a Man, and doe alſo counterfeit his Speech, but is otherwayes a very cruell Beaſt, which cannot be tamed, of an horrible and dreadfull aſpect ; the Females of them have their ſecret parts naturally bearing out of their bodies. As for the other Beaſt, which they name *Cephus*, from the beauty of his Body and Age, he hath an head like a Lion, and the reſt of his body like a Panther, ſave that he is as big as a Deer.

A Beaſt called *Cephus*.

Of all theſe ſtrange Beaſts, the wild Bull, which feedes on nothing but fleſh, is the fierceſt, and moſt cruell, he is altogether invincible, bigger bodied then other tame Bulls, is as ſwift as an Horſe, hath a wide mouth from one Eare to another, red haire, white Eyes, that ſhine in the darke, and his Hornes, which he moves aſwell as his Eares, hee holds notwithſtanding firme and ſtiffe in fighting, and contrary to the Nature of others his haire ſtands an end towards his Head.

The wild Bull.

This mighty beaſt ſets upon all others, and devours them that he takes. He will fall upon whole droves of Cattell, without feare of the power of the *Neateherds*, or the multitude of their Dogs ; and it is ſaid, that his skin cannot be pierced, ſo that they which ſeeke to take him by force labour in vaine ; but if it happen that he be caught in a Snare, or otherwayes by ſome ſubtilty, he ſtifles himſelfe with rage for his loſt liberty. Not without cauſe then do the *Troglodites* make great account of this beaſt, to whom nature hath given the hardineſs of a Lion, the ſwiftneſs of an Horſe, the force of a Bull, and which is more yet, a Skinne no leſſe hard then Iron, that is harder then any other thing.

As for the beaſts, which the *Ethiopians* call *Crocutes*, they are between a Dog and a Wolfe, but worſer then either of them both, for they have ſuch ſtrong Teeth as they eaſily bite in pieces all manner of Bones, and quickly digeſt that which they have eaten : Some ſay (which nevertheleſſe we do not believe) that this beaſt counterfeits the ſpeech of Man.

A Beaſt called *Crocutes*.

They which live neere to the Deſerts of *Ethiopia*, ſay, that they ſee divers kindes of Serpents of an incredible greatneſſe, even five and twenty fadome long, which yet both we and others do think to be falſe ; and they add alſo many other things thereunto that are not worthy of credit : For whereas the Countrey is plaine and open, and the Serpents exceeding great, they ſay, how to them, which ſee them a farre off rolled up in a round, they ſeeme to be little Hills, or heaps of Earth high caſt up : Howbeit that it may not be thought there are none at

Serpents 25. fadom long.

all great we will ſpeake of the greateſt Serpent that hath been ſeen, and which was brought to *Alexandria*, delivering with all the manner how it was taken.

Chap. XVII.

Of the greatneſſe of a Serpent that was taken, and brought to King Ptolomy *at* Alexandria.

Ptolomy the ſecond, deſiring that Elephants, and other ſtrange beaſts might be brought unto him, drew many Men with money and gifts to hunt and take Elephants, and other wild beaſts, which were preſented to him in great numbers; by meanes whereof, through the care that he tooke about it, divers wild Beaſts came to the knowledge of the *Greekes*, which were not knowne to them before. Certaine hunters then, ſeeing the Kings liberality in ſuch matters, determined with one common accord to preſent him at *Alexandria* with a live Serpent, ſeaven fadom and an halfe long; which wound up in a Circle lay quiet and moved not a whit, but when other beaſts came to Water, he roſe up on a ſuddaine, and ſwallowing up ſome of them whole, wrapped others about with his Taile, and then devoured them. Now the hunters, beholding the Serpent, who was long, and heavy by Nature, went confidently towards him, thinking to take and binde him with Cords and Chaines; but comming neerer unto him, and ſeeing his Eyes flaming like fire, his great and terrible Teeth, with all the reſt of his head ſo dreadfull to looke upon, and hearing the mighty noiſe that his hard Scales made when he ſtirred himſelfe, they began to change colour, and to be exceedingly terrifyed, inſomuch that they caſt down their Cords at his Taile, wherewith the Serpent feeling himſelfe touched, turned againſt them with horrible hiſſings, and inſtantly ſwallowing up him alive that was next unto them; hee caught another, that was further off and getting away, with his Taile, and killed him: The reſt, ſurpriſed with feare ſaved themſelves by flight, but yet without loſing the deſire they had to take him, the hope of gaine ſurmounting the feare and danger they were in. Wherefore they reſolved to ſet upon him with art and cunning, which was more proper for their deſigne then force. Firſt of all then they made a kinde of Net or Toile of great and ſtrong Cords in faſhion like to a weele, deep enough to containe the Serpent within it; and then, after they had a far off obſerved the place of his retreate, and had noted the time of his going into it, and comming out of it, as ſoon as the Serpent was gone forth to get his accuſtomed prey they ſhut up the entrance of his retreate with Stones and Earth, and digged neer thereunto a huge great hole, like to a Cony-borough, wide at the mouth, and ſtill narrower and narrower to the bottome, wherein they placed their Net. Not long after the Serpent returning from his repaſt, a great company of Horſemen, with Archers, Slingers, and Trumpetters prepared before hand for it appeared in the place, but yet none of them durſt come neere him for feare of what

A Serpent 7. fadom and an halfe long.

what had betided to their fellowes whom he had devoured. The Serpent began to lift up his head as ſoone as he perceived them, but being aſtoniſhed, as well with the Arrowes that were ſhot at him, as with the ſight of the Horſes, the multitude of Dogs barking round about him, and the ſounding of Trumpets, would have retired into his Covert; but finding it ſhut up, and the Hunters purſuing him with great cryes, and with the noyſe of Armor, Horſes, Trumpets, and Hollowing, he was ſo terrifyed, that having abandoned his fierce and cruell countenance, they conſtrained him to retreate into the place prepared for him, where entring he fell into the Net; and although he uſed his uttermoſt indeavour to bite aſunder the Cords with his Teeth, yet was he at laſt incloſed therein and caught: Afterwards being drawn out of the hole in the Net, they gave him many blowes with their Swords upon the Taile, and plucked out his Teeth, with the paine whereof he became more gentle and tame; whereupon the Hunters carried him ſo incloſed in the Net to *Alexandria*, and preſented him to the King, which was a marvailous ſpectacle to him, and ſuch as will hardly be believed by them that heare of it. From thence forward by diminiſhing his food, thereby to abate his Forces, the Serpent grew ſo tame, as every one admired at it, and King *Ptolomy* having very well rewarded the Hunters, cauſed a daily allowance of Meate to be given to the Serpent, and ſhewed him to ſtrangers, that came unto his Court, as a rare and wonderfull ſight. Now ſince a Serpent of ſuch greatneſſe hath come to the knowledge and view of Men, the *Ethiopians* are not to be altogether unbelieved, nor is that which they have written of theſe Serpents to be held fabulous. They ſay, that in their Countrey there are ſome found ſo big, as they doe devour not onely Oxen, but even Elephants alſo: For when they come to aſſaile them, they firſt of all winde their Tailes in ſuch a ſort about their Legs, as they are not able to wag; then lifting themſelves up to their heads, with their Eyes, which ſparkled like fire, they ſo blinde the Elephants ſight, that they overthrow them to the gound, and eate them.

It reſts now that we ſhould write of the Countries, lying upon the Gulph of *Arabia*, according as we have received information thereof, both from the Chronicles of the Kings of *Egypt* in *Alexandria*, and from thoſe themſelves which have been upon the places: For this part of the World, together with the Iſle of *Britaine*, and the Countries which are to the Northward are knowne to few. But we will ſpeake of thoſe Northerne Regions, and of great *Britaine*, when wee ſhall write the Acts of *Ceſar*, who hath extended the *Romane* Empire even to the ſaid Iſle of *Britaine*, and other parts not knowne before.

CHAP.

Chap. XVIII.

Of the Red-ſea, and of the Countries and Nations which border upon it.

The ſituation of the Red-Sea.

THe mouth of the Red-Sea, and its entrance into the *Ocean*, is on the South ſide continued by a long extent of furlongs, even to the ſtraight of the frontires of *Arabia*, and of the *Troglodites*, which is not above a full League broade; and from the part of *Panorma* to the oppoſite Coaſt it is a days ſailing, but the bredth of it at Mount *Titirus* is ſuch, as one cannot diſcerne either the one or the other ſhoare; howbeit from that bredth it ſtill growes narrower and narrower till one comes to the mouth of it. This Sea hath in divers places many great Iſlands, between the which the paſſage is ſtraite and dangerous, and the flowing of the Sea violent and rough. Such is the ſituation of the *Arabian* Gulph, from whoſe uttermoſt parts taking our beginning we will deſcribe the Navigation of either Coaſt, and relate the things worthy of memory which are found there. Firſt of all we will ſpeak of the right part of the ſhoare, which is inhabited by the *Troglodites* as far as to the Deſert.

From the City of *Arſinoe*, in ſayling along by the Continent on the right hand, great ſtore of Salt-Waters do in many places fall from high and huge Rocks into the Sea; beſides the which there is ſeen in the plaine Country a greene Mountaine reaſonable high, which dazles the ſight of them that looke upon it; and at the foote of the Mountaine is a Lake hard to be paſſed over, which is called *Aphrodites*, wherein are three Iſlands, whereof two are full of Olive and Fig-trees; the third, which hath none of them in it, abounds with Birds, named *Meleagrides*. Next thereunto is a great Gulph, named *Acathartus*, wherein there is a *Peninſula* of a narrow paſſage, which points out Sailers the way to the other Coaſt of *Arabia*.

Beyond the ſaid ſtrait there is an Iſland, called *Opiadas*, five Leagues in length, which was anciently Deſert and unhabited by reaſon of the multitude of Serpents that were in it, from whence it tooke its Name; but afterwards by the helpe of the Kings of *Egypt* it was cleared from them, and reduced to tillage. And methinks we are not to forget to write the cauſe why thoſe Kings undertook to drive away the Serpents from this Iſland; which was, for that there was found in it a precious ſtone, named a *Topaſe*, of the colour of Gold, and otherwayes ſomewhat like unto Glaſſe. Wherefore all Men are generally forbidden the entrance into this Iſland upon paine of death: there are ſome, and they in no great number, appointed for the guard thereof, who live but poorely; and for feare of ſtealing away thoſe precious ſtones, there is not ſo much as one Veſſell left in all the Iſland; neither dare thoſe that ſaile by it come neere unto it for feare of the King. They likewiſe, which bring Victualls to the Guards, returne ſuddenly from it, after they have left them on the ſhoare. Such as are Neighbours to this Iſland dare not goe thither at any time, ſo that the Guards are many times in great want of Victualls, and ſitting almoſt ſtarved on the

the Sea ſide accuſe them of negligence and careleſneſſe which have the charge of ſupplying them.

The *Topaſe* growes in a Rock, and appeares not in the day by reaſon of the ſhining of the Sun, but by night it is ſeene a far off in the darke, and ſhewes it ſelfe where it is, whither the Guards go as it falls to them by lot, and marking the place where they ſee it ſhine in the Night, the next Morning they cut it out of the Rock, then deliver it to the workmen, who take the *Topaſe* out of it.

The next ſhoare to the ſaid Iſland is for the moſt part inhabited by *Ichthiophages*, and by the *Troglodite* Shepherds, from whence forward are nothing but Mountaines even to the Port of *Sotera*, which was firſt ſo named by certaine *Greekes*, ſayling along by that place with a proſperous winde.

From this Port of *Sotera* they croſſe into *Arabia* by a Sea and Region farre different from the other Coaſt, whereof we have ſpoken; for that Countrey is low and plaine without any Mountaines, nor is the Sea there above two fadome and an halfe deepe, and is in colour marvailous greene, which they ſay doth not proceede from the nature of the Water, but becauſe the bottome of it is all covered over with Sea-graſſe: This place is very proper and commodious for the Navigation of ſmall Veſſells, being ſubject to no Tempeſts, and full of divers kinds of Fiſhes; but great Ships, wherein Elephants are carried, as well for that they draw much water of themſelves, as becauſe they are deeply laden, are in great danger, for they are oftentimes toſſed by the windes, and driven againſt great Rocks, or carried into this ſhallow Sea, whereinto the Mariners dare not caſt themſelves, by reaſon it is deeper then the ſtature of a Man; neither can they move their Ship with their Poles and Oares, ſo that they are conſtrained to caſt all that is in their Veſſell into the Sea, except their Victuall, and yet are they not for all that freed from danger, in regard there is no Iſland nor Mountaine neer, neither do any Ships arrive there, for the Countrey is altogether Deſert and unhabited. Beſides all theſe difficulties and perills, the flowing and waves of the Sea brings in a ſhort time ſo much Sand to the Ship, as it is invironed round about as with a Rampire; and then do the Sea-men cry in vaine to places where there is no body to anſwer them, yet doe they not wholly diſpaire of their ſafety; for it hath ſometimes hapned, that the Ship by meanes of a great tempeſt and ſtorme at Sea hath beene ſet a floate and cleared, as if ſome God aſſiſted them in their extremity: But if the helpe of this God be wanting, and their Victuall begin to faile, then the Weaker are throwen into the Sea by the ſtronger, to the end their Victualls may laſt the longer, yet do they die at the laſt as well as the others, nay more miſerably then they, foraſmuch as they that were drowned did in a little time render to Nature that Spirit which ſhee had given them, whereas theſe, prolonging their wretched lives with many calamities, indure greater miſeries in delaying their Ends, and yet dye at length.

Dangerous Navigation.

Piteous end of Sea-men.

The Ships too ſo deſtitute of Mariners remaine for ſome time as their Sepulcures, being invironed all about with Sand, ſo that the

Maſts and Saile-yards, being ſeene a far off in that Eſtate, do move the hearts of the beholders to pity the deceaſed. But there is an expreſſe command from the King, that in this caſe ſuch as ſaile that way ſhould have notice given them of the places which they are to avoyde and fly from. They that are Neighbors to the *Ichthiophages* do commonly report, from their Anceſtors, how it hath ſometimes hapned in thoſe places, that the Sea upon a great ſpring-Tide turning to the oppoſite ſhoare, and leaving this every where bare and dry, the ground appeared all over flowriſhing and greene; and that upon the ebb of the Sea the Water returned with the ſame impetuoſity to its former place and Bed. But of theſe parts, and the Navigation thereof, from the City of *Ptolomais* to Mount *Taurus*, we have made a particular Treatiſe at ſuch time as we wrote of the pleaſure that *Ptolomy* tooke in hunting of Elephants: from which Mount *Taurus* the Sea-coaſt trends to the Eaſt, where the ſhadows in the Summer ſolſtice are from noon till two houres after contrary to ours.

A mervailous effect of the Sea.

In this Region there are many Rivers deſcending from the Mountaines, called *Pſebæi*, and many ſpacious Plaines, abounding with *Cardamum*, and Palme Trees of a marvailous height, as alſo with all other fruits of a ſharpe taſte, unknown to us. Further in the Continent are great multitudes of Elephants, wild Bulls, Lions, and other ſtrange Beaſts. Few folkes do ſaile along this Coaſt, becauſe in the Iſlands thereabout is no kind of refreſhments of Fruits, nor any other thing ſave many ſeverall ſorts of Birds, which are ſtrange and wonderfull to behold.

The Sea whereunto you deſcend afterwards is very deepe, in which there are Whales of an unmeaſurable greatneſſe, no way hurtfull to Men, unleſſe one by chance touch the top of their backs; nor can they follow Ships againſt the Sunne, for that the light of it blinds them. Theſe uttermoſt parts of the *Troglodites* are invironed with the Mountaines, named *Pſevara*; all the reſt of the Coaſt on the other ſide towards *Arabia*, from the Altars, which *Ariſton*, a Gentleman ſent by *Ptolomy* to diſcover as farre as the Ocean, cauſed to be ſet up there in the honour of *Neptune*, is called *Neptunium*: And all the length of this ſo renowned *Maritime* Region is named *Phenicia*, from the great abundance of Palme Trees growing there, which produce moſt excellent Fruits.

Phenicia.

The Neighbouring Countrey lying directly to the South, which makes it hot, is full of Fountaines, wherefore theſe *Barbarians* did rightly dedicate this good and fertile Region, ſeated amongſt barren and deſert places, to their Gods; for there are ſo many Springs and Streames of Water, as cold as Snow in it, that the Earth is thereby alwayes clothed with freſh greene Graſſe, moſt pleaſant to looke upon by them that paſſe by. There is moreover a Temple there, anciently built of hard ſtone, whereon are antique Letters inſcribed, which one cannot read nor underſtand. In this Temple is a Man and a Woman, who all their life time have the care and charge of the ſacred things which are there. They that live here are eſteemed moſt happy, and yet they are compelled for fear of wild beaſts to ſleep on Trees.

In

In ſailing from this Countrey of *Phenicia*, ſtraight forth to the Continent there is an Iſland, named from the Monſters that are in it, the Iſland of wild beaſts, wherein there is ſuch an exceſſive number of them, as is ſtrange and mervailous. The Promontory, which is ſeene from this Iſland, reaches to the place, called *Petra*, and joyns to the Countries of *Arabia*, and *Paleſtina*. To this Iſland (as they ſay) doe the *Gerrhei* and the *Menæi* bring Incenſe and other odoriferous Gummes from the higher *Arabia*. The reſt of all this ſhoare was poſſeſſed firſt by the *Maranæi*, and afterwards by their Neighbours the *Garyndæi*, who uſurped the ſame upon them in this manner. There was in times paſt in the Land of *Phenicia*, whereof wee have ſpoken, a ſolemne Feaſt, which was kept every five yeares, whereunto reſorted all ſuch of the adjoyning Countries, as would Sacrifice to the Gods in the Temple their fatteſt Cammells (called *Hecatombes*) who returning home carried nothing back with them but Water, which they firmly believed would cure and reſtore to health all thoſe which uſed it. The *Merenæi* then being gone upon this occaſion in Pilgrimage thither, the *Garindæi* firſt of all killed ſuch of them as ſtayed ſtill behind, and afterwards treacherouſly ſurpriſed and ſlew upon the way all them that were returning from their Voyage, not ſo much as one excepted: That done, they divided amongſt themſelves their Countrey, which was now void of Husbandmen to Till and Sow the Ground, and of all that were to keepe and looke to the Cattle. There are few ports in this Region, but it is divided by ſeverall Mountaines, which beſides the pleaſant proſpect thereof are very beneficiall to the Inhabitants.

Parting from hence they ſaile thorough the Gulph of *Elanita*, which is full of Villages and Habitations of the *Arabians*, ſurnamed *Nabathæi*, who poſſeſſe a great part of the Shoare, and ſome Lands within the Continent, where are great ſtore of Men and Cattle. Thoſe *Nabathæi* lived in times paſt well and juſtly, being contented with the ſuſtenance which their Cattle furniſhed them abundantly withall, but afterward when they turned Pirates and robbed the Merchants of *Alexandria* ſayling that way, with no leſſe inhumanity then thoſe of *Mare* Major, named *Tauryens*, uſe to doe, they were at laſt defeated and taken, by certaine Gallies, ſuffering deſerved puniſhment for their miſdeedes.

Next unto the former is a Champian and moiſt Countrey, where by reaſon of the abundance of Springs that are in it, *Lotan* growes to the height of a Man; and the fertilty of it is ſuch, as it abounds not onely with an infinite number of Sheepe, and Cattell, but alſo with heards of wild Camells, and of red and fallow Deere. For the paſture ſake likewiſe a great company of Lyons, Wolves, and Leopards reſort thither from Deſert places, with whom the Inhabitants are conſtrained to fight day and night for the ſafeguard of their Flocks and Cattle; ſo that the goodneſs of the Teritories proves prejudiciall and dangerous to them. Thus doth nature commonly doe, intermingling ſome evill with the good ſhe gives us.

Adjoyning hereunto is a large Arme of the Sea, two and thirthy

Leagues broad, or thereabout, which is naturally ſhut and cloſed up with many great Rocks, and therefore hard to paſſe; for there is a mighty huge Rock, reaching farre into the Sea, which keeps Ships from comming in or going out, ſo that none paſſe into it but ſuch as in ſtormes are carried at full Sea by the force of the Windes and Waves over that Rock. The people which inhabit this Coaſt are called *Bani-Xomenes*, and have no other way of living but by hunting, yet is the moſt holy Temple, which all the *Arabians* celebrate with much ſuperſtition, in their Countrey.

Not farre from the *Bani-Xomenes* are three Iſlands, which have many ports; In the firſt of them, that is altogether ſolitary and deſolate, are old foundations of a houſe made of ſtone, and with Pillars, whereon are ingraven ſtrange and barbarous Letters, which they ſay were ſet there in the honor of *Iſis*. The other two are likewiſe unhabited, but fruitfull of Olives, ſomewhat different from ours.

Beyond theſe Iſlands the Sea is full of broken Rocks for the ſpace of two and thirty Leagues, and there is not in it any Haven, Port, or other place where one may caſt Anchor, ſo that any Tempeſt comming, the Sea-men muſt of neceſſity ſuffer Ship-wrack. There is hanging over this Sea an high precipitous Mountaine, at the foote whereof are divers hollow Caves and deepe Holes, whereinto the Water of the Sea entring upon a ſtorme yields a ſound as dreadfull as Thunder, and the Waves are partly carried againſt the Rocks, caſting up a mighty foame, and are partly ſwallowed up by thoſe profound concavities with ſuch an horrible noiſe, as they that come neere it die with feare. The *Arabians*, which dwell on this Shoare, are named *Thamudæi*.

A dangerous Sea.

Next to this perillous Sea is a great Gulph full of little Iſlands, like to the Iſlands *Echinades*, and all along the ſhoare there are huge heapes of black Sand diſperſed here and there: A little lower is a *Peninſula*, where is one of the beſt ports that is written of in any Hiſtory, called *Charmulta*, for under a Rock, which lies directly to the Weſt, the Sea is there not onely pleaſant to behold, but ſurpaſſes all others for goodneſſe and profit. Over it is a very goodly Mountaine, contayning above ſix Leagues. The entrance into the ſaid port is foureſcore fadome broade, where two thouſand Ships may ride. Moreover there runs in to it a great River, and in the midſt of it is an Iſland full of good water, and apt for gardning. To conclude, it is like the port of *Carthage*, called *Cothonum*, whereof wee will ſpeake in its place. It is withall repleniſhed with all kinde of fiſh, which reſort thither from the maine Sea, as well for food, as for the freſh water that falls into it. The ſaylers know it by five high Mountaines, which are diſcerned a farre off, ſeperated one from another, and pointed like the *Piramides* of *Egypt*.

One of the beſt ports of the World.

The Arme of the Sea is from thence forward round, and invironed with great Promontories, in the midſt whereof a little long Hill riſes up, in the forme of a Table, upon the which are three marvailous Temples, conſecrated to the honour of certaine Gods unknowen to the *Greekes*, howſoever very much reverenced by the Inhabitants.

Next

Next unto it is a ſhoare full of Fountaines, and freſh-water, and therein a Hill, covered with all ſorts of Trees, called *Gabin*, where the *Arabians*, named *Debes*, live; who have Camells fitted to all manner of uſes: for on them they fight, they make them carry their luggage, they live on their Milke, and with them over-runne many Countries. It is ſaid, that in this Region there is a River wherein Gold is found, but the Inhabitants know not how to draw it thence; howbeit they permit ſome ſtrangers, but not all, to take it away, namely the *Boetians* and *Peloponeſians* onely, to whom it was anciently granted by priviledge ſo to do (as they were informed by their Anceſtors) in recompence of the Graces and great good which *Hercules* had done them.

Certain Cammells of great uſe.

In the next Region to this do the *Arabians* inhabit, ſurnamed *Abdei*, and *Gaſandi*, which is a Countrey not ſo hot as the others adjoyning to it, but is for the moſt part moiſt and ſoft, by reaſon of many thick cloudes carried thither by the winds, which diſſolving into Raine renders the ground very fruitfull. This Land is naturally fertile, but lies altogether unmanured thorough the negligence of the Inhabitants. They draw Gold alſo out of their Mines without the helpe of Art, howbeit not ſuch Gold as muſt be melted in the fire to get it forth, but Gold that is by nature pure, and therefore is from that its property named *Apyron*; It is found in little ſmall pieces, ſo that the leaſt is like a Sparke of Fire, and the greateſt as big as a Nut. This Gold they weare on their Fingers, and about their necks, with pretious Stones betwixt. Now becauſe they have abundance of it, and contrarily are in want of Braſſe and Iron, they exchange the one for the other with Merchants.

Apyron, that is without Fire.

Gold exchanged for Iron and Braſſe.

The next *Arabians* are named *Carbes*, and adjoyning to them are the *Sabeans*, the moſt populous Nation of all that inhabit *Arabia* the happy, and repleniſhed with all things which we eſteeme to be moſt pretious, as alſo with great ſtore of all manner of Cattle. In ſweete odours, which naturally are produced in their Countrey, they ſurpaſſe all other Regions of the World; for *Balſamum* growes in the *Maritime* parts thereof, and *Caſia* likewiſe; as alſo another Hearb of a ſingular vertue, which newly gathered refreſhes the ſight of thoſe that looke upon it; but kept a while it loſes its force. In the *Mediterranean* parts thereof are many goodly Forreſts, full of Trees bearing Frankincenſe, and Myrrhe; therein grow alſo Palme-trees, Canes, Cinamon, and other ſuch like odoriferous things, whereof it is not poſſible to recount all the ſeverall ſorts in particular, ſo abundantly hath Nature aſſembled them there together; ſo that the odours, which come to our ſences from thoſe Trees, ſeeme to be ſomewhat that is truly Divine, and which cannot well be expreſt. And certainly ſuch as ſaile in thoſe Seas (though they be farre from the Continent) partake in the pleaſure of thoſe ſweet ſmells; for the winds, which in the Spring time blow from the Land, tranſport ſuch odours to the *Maritime* parts thereabout; for the vertue of thoſe *Aromaticks* is not weake and faint, as it is here with us, but ſo ſtrong and freſh, as it pierces thorough all our ſenſes; ſo that the winde, in ſuch ſort mingled with delicate

Forreſts of Aromaticall Trees.

Savors, blowing upon the Sea, affects the Spirits of paſſengers with a mervailous ſweetneſſe, and greatly availes unto health: For this ſo odoriferous an aire proceeds not from aromaticks brayed in a Morter, but from the very Countrey and Trees themſelves, to which it is proper as it were by a certaine Divine nature, ſo as unto them, who ſmell ſuch odours, it ſeemes to be that very *Ambroſia*, whereof the Fables ſpeake, and indeed one cannot give a more proper terme to ſo great an excellency of ſweet ſmells. Howbeit Nature hath not given to theſe *Sabeans* ſo pure and ſimple a felicity without ſome diſpleaſure, but hath intermingled a great deale of miſery with ſo much bliſſe, admoniſhing us no doubt, that wee uſe to forget and deſpiſe the Gods, when we enjoy a continuall happineſſe; for in all ſuch their odoriferous Forreſts there are a number of Redſerpents, a ſpan long, which bite and hurt Men mortally.

Forgetfullneſs of God proceedes from long felicity.

There is one ſingular and particular thing which the Inhabitants of this Countrey uſe; when they finde themſelves ſo ſore weakned with a long ſickneſſe, as they are not able to recover their ſtrength againe; and that is, they make a perfume of *Aſphalta* and Goates haire, to the end the ill ſmell may repreſſe the too great vertue of the good: And verily good things taken in a meane and meaſure, profit and delight Men; but to them that indiſcreetly uſe them otherwiſe they are no way benefitiall.

Ill ſmells uſed for a Medicine.

The Metropolitan City of this Nation is called *Saba*, and is ſituated on a high Mountaine, where their Kings come to the Crowne by ſucceſſion of Linage, unto whom the multitude render very great honors, which yet are intermixed with good and bad; for their Lives ſeeme to be moſt happy, in regard they command over every one, without being conſtrained to give an accompt or reaſon for any thing they doe; and unhappy, becauſe they may never goe out of their Royall Palace, for if they ſhould they would be ſtoned by their Subjects out of an old ſuperſtitious cuſtome derived long agoe from an Oracle of the Gods. Theſe are held the richeſt people, not onely of *Arabia*, but of all the World, by reaſon that in their Trading they exchange a thing of little weight with the Merchant for a great ſumme of Money. And for this cauſe, as alſo for that they have never ſuffered any bad fortune or calamity, and have beſides great abundance of Gold and Silver, eſpecially in the City of *Saba* (where the King is alwayes reſident) all their Veſſells whatſoever are of Gold and Silver, the moſt of them curiouſly ingraven; nay their Beds, Tables, and Stooles, have their Feete of Silver, and all the reſt of their houſehold-ſtuffe is ſo magnificent and coſtly, that it can hardly be credited. The entrance into their Houſes are adorned with great Pillars, whereof the Chapters are either of Gold or Silver. Amongſt other things their Floores, Seelings, and Portalls of their Chambers, inriched with plates of Gold and pretious Stones to ſhew the mervailous ſumptuouſneſſe of their Houſes; for every thing in them ſhines, either with Gold, Silver, or pretious Stones: Some of them are garniſhed with Ivory, and many other things of great valew and eſteeme. Verily theſe *Sabeans* have alwayes lived in perpetuall felicity; for they have

The great riches of the Country.

have never gone about to uſurpe other Mens Eſtates out of ambition or avarice, which hath been the cauſe of many peoples ruine. Not far from hence are the happy Iſlands, whoſe Townes are without walles, and their Sheepe are all white, whereof the ewes are naturally without hornes. To theſe Iſlands doe Merchants reſort from all parts of the World, but moſt of all to the City of *Potana*, which *Alexander* built at the mouth of the River *Indus*.

Chap. XIX.

Of the Sunne, Winds, and other things in the Firmament, differing from thoſe of the Countrey which we inhabit.

It would not be now fit to paſſe by in ſilence the wonders which are ſeene in the Firmament of thoſe Regions, and thoſe things are worthy of admiration, that are written of the Countrey lying towards the Pole *Artique*, which very much puzzle the Saylers navigating that way; for they ſay, that the moneth of *March* once come, none of the ſeaven Starres, which make up the Celeſtiall ſigne of the little Beare, are to be ſeene about the Pole *Artique* untill the month of *December* following at Mid-night. As for the five Planets they are never ſeene there. For other Celeſtiall ſignes, they ſee ſome of them greater then we ſee them, and others riſing and ſetting otherwiſe then they do with us. The Sunne too doth not caſt forth a light at the breake of day, as it does where we are, but whilſt it is yet darke night he appeares ſuddainly cleare and bright ſhining, and therefore it is never day there before the riſing of the Sunne, which they ſay comes out of the Sea like a burning coale, caſting forth his beames farre and neere; and that his forme is not round, as it is with us, but like unto a Pillar, having the higher part brighter then the other. They ſay moreover, that he is an hower without caſting forth beames, but is like to a fire without flame, which is ſeene a farre off in ſome obſcure and ſhady place, giving no light; at the ſecond hower he ſhewes himſelfe in the forme of a Buckler, continually ſhining, and hot beyond meaſure. At night he is as hee was in the morning, for to ſee to he ſeemes to illuminate the World with other new beames for the ſpace of two howers, or, as *Agatharcides* of *Gnydos* ſaith, of three. And this time is very pleaſing to the Inhabitants, becauſe the heate of the Sun ſtill more and more diminiſheth as he is going down.

The Sun without light.

The Weſt, Southweſt, and Southeaſt windes blow in thoſe Countries as in ours, but Southerly windes are nor knowne in *Ethiopia*, yet they are ſo hot in *Arabia*, and with the *Troglodites*, as they burne up the Graſſe, and much weaken the bodies of them that ſhelter themſelves in the ſhadow from the heate. The North, and Northeaſt windes are rightly accounted the beſt, for that they are cold in all Regions.

South Winds are not knowne in *Ethiopia*.

CHAP.

Chap. XIX.

of the Antiquities of Libia, *and the deſcription of the Countrey.*

FOr the continuance of our Hiſtory we will now proceede to the *Libians*, which are adjoyning to *Egypt*, and the other Provinces thereabout.

Now there are neere to the Countrey of *Cyrene*, and of the *Syrts*, in the midland Region, fower ſorts of *Libians*, whereof the Southerne are called *Naſamones*, the Weſterne *Anochires*, others *Marmarides* (which are betweene *Egypt* and *Cyrene*, and the ſhoare of the Sea of the *Levant* and the reſt *Maces*, which are more in number then any of their Nation beſides, becauſe they are they alone, amongſt all the other *Libians*, which have neere to the *Syrtes* good and fertile grounds, and take great care in maintaining their breed of Horſes and Mares, wherewith they are nouriſhed.

Theſe two laſt Nations of *Maces* and *Marmarides* obey Kings, not altogether leading a ſavage life, nor alienated from humanity. The *Anochites* are not ſubject to any Prince, neither have they any knowledge of Juſtice and Equity, but are wholly given to Theft and Robbery, and forcibly ſeizing upon all that by chance they meete withall in ſallying out of the Deſert, they ſuddainly returne to their abode.

All theſe *Libians* lie and ſleepe in the open Aire like wild Beaſts, have no Habitations, and are in their feeding contented with things which beaſts uſe, having no Domeſticall Victuall. Nor do they cover their bodies with any other clothing then the Skinnes of Goates. The great Lords, and mightieſt amongſt them, have no Townes, but only certaine Towers, ſeated on Rivers, and neere to Waters, whereinto they bring and ſhut up whatſoever is needfull for their living. The Princes make their Subjects ſweare every yeare, that they will yeild them true and loyall obedience, loving thoſe that are faithfull as companions, and perſecuting them which are Rebellious as Theeves. Their Armes are agreeable to the Region and their conditions, for being light of body, and the Country plaine and open, they uſe neither Swords, Speares, nor other Weapons, but onely three Darts, and Stones in certaine leather Budgets, wherewith they fight in purſuing and retyring, and with them they indeavor at the very firſt to hit their Enemy, being very deliver, and well exerciſed in running, and flinging thoſe ſtones right to the intended marke. With ſtrangers they obſerve no Faith. The Region next to *Cirene* is Champion, and fertile, not onely of Corne, but alſo of Wine, Oyle and Paſture, and therein are divers Rivers, which bring great commodity to the Inhabitants: But that which lies towards the South, invironed round about with the Deſert, is barren and unfruitfull for want of Water, and ſeemes to looke upon a very Sea, whereunto adjoyning is a huge Wilderneſſe very hard to paſſe, wherefore there are not any Birds found in that Land, nor foure-

foure-footed Beaſts, unleſſe it be Deere and Oxen. In the *Mediterranean* parts there are great heapes of Sand, which the more deficient they are of things neceſſary for Mans Life, the more do they abound with divers ſorts of great Serpents, eſpecially with thoſe which are called *Ceraſtes*, whoſe byting is venemous and mortall. Theſe *Ceraſtes* are in colour like unto the Sand, which is the cauſe they cannot well be diſcerned, for lack whereof many treading upon them unawares put themſelves in danger of their Lives. It is ſaid, that anciently theſe Beaſts paſſed into *Egypt*, where they rendred many places deſert and inhabitable.

In theſe Countries of *Libia* neere to the *Syrtes* a marvailous and ſtrange thing often happens, for divers times, eſpecially when it is calme and ſtill weather, many and ſundry ſemblances of Beaſts appeare in the Aire, whereof ſome never ſtirre from a place, and others remove; ſome fly from, and others purſue one; being all of them of ſuch greatneſſe, as they ſtrike thoſe that know not the cauſe thereof with feare and aſtoniſhment. When they follow a Man, and have overtaken him, hee feeles himſelfe touched with a kinde of cold moiſt breath, whereat ſtrangers, which are not accuſtomed thereunto, are much troubled, but the People of the Countrey make no reckoning of it. Now becauſe this ſeemes ſtrange and fabulous, ſome Phyſitians have laboured to give a reaſon for it, ſaying, that the Windes doe not in thoſe Provinces blow at all, or very little, ſo that the Aire is thereby oftentimes immoveable and ſtill, in regard there are neither Vallies, nor hollow Rocks or Caves, neither Mountaines or any Rivers in that Countrey, and that the adjacent parts, being barren and without Trees, breede no Vapors, which may move the Winde, by meanes whereof one ſeemes to ſee in the Aire, which is thick and heavy (even as in the clouds in Summer) thoſe ſundry ſorts of Beaſts formed by the Aire, which many times carried by a ſoft and gentle Winde, and falling to the ground by that motion of the Aire, ſeeme to have the ſhape which by chance they have taken; for it is very certaine that thoſe formes make no choice nor election of a perſon, nor move more to one ſide then another, for that in inanimate things there is neither deſire nor will, but the Men themſelves unto whom they approch are the cauſe of their moving; for the Aire, which is before them, being driven forward by their going, makes the preceding figure move; and in the ſame manner doth the other reſemblance, that comes after, follow that which goes before, and all by the ſole motion of the animated thing; which if it either turnes, or ſtands ſtill, the figure likewiſe will doe the ſame: And when thoſe Reſemblances happen to fall upon the animated thing, they inſtantly diſſolve, leaving a certaine coldneſſe about the body that is touched by them.

A marvailous and ſtrange thing.

Chap. XXI.

of the Amazones *inhabiting* Heſperia, *and their famous Acts.*

NOw it reſts to ſpeake of the *Amazones*, which it is ſaid did anciently inhabit in *Libia*, although many doe thinke that there were none ſave onely thoſe which raigned in the Countrey of *Pontus* about the River of *Thermodon*; but verily that Opinion is not good, for the *Amazones* of *Libia* were long before the others, and wee have heard many things worthy of memory reported of them; howſoever we are well aſſured that there are ſome who will not receive this their Hiſtory for true; for by reaſon this Nation was ruined and extinguiſhed long before the Warre of *Troy*, and that thoſe of *Aſia* came after them, it is likely that the laſt, which were moſt knowne, have defaced (eſpecially with ſuch as are ignorant of the Times and Hiſtories) the Name and Glory of the firſt, whoſe renowne was then utterly loſt. Howbeit in regard wee have read many Poets, Hiſtorians, and others, which came after them, and have left in writing to poſterity the memory of thoſe *Amazones*, we will indeavour alſo to treate ſuccinctly of their Acts, taking our beginning from the deſcription, which one *Dionyſius* hath made of them, who wrote the Deeds of the *Argonautes*, of *Dionyſius*, and of ſome other Princes of former times.

Now this *Dionyſius* ſaith, how it is found written in ancient Hiſtories, that there were heretofore in *Libia* certaine Women of great force and very Warlike, amongſt the which were the *Gorgones*, againſt whom *Perſeus*, a Prince of great vertue, the Sonne of *Jupiter*, and the principall of all the *Greekes* of his time, made Warre with no little hazard and difficulty; ſo that the greatneſſe of theſe Womens valour and might may be ſeene and knowne, if one will compare that which is written of their Magnanimity with the Women of our times.

The Countrey of theſe *Amazones* is ſeated towards the Weſt in the uttermoſt parts of the Earth, where they lead another manner of Life then our Women doe; for they uſed to exerciſe themſelves in Feates of Armes untill a certaine time for the conſervation of their Virginity, and after that was expired they Married to have Children. They alone held the Dominion and commanded, adminiſtring all publique Offices and Affaires, and their Men after the faſhion of Women, had in charge the private buſineſſe of the Houſe, obeying their Wives, and utterly ignorant of matters of Warre, and of the Government of the Common Wealth.

After then that thoſe *Amazones* were brought to Bed, the Sonnes that were borne, were delivered to the Fathers, who bred them up with Milke, or other Meate, according as their Age re-

required: The Daughters Breaſts they feared, to keepe them from growing, ſo that they might not hinder them in ſhooting, for which cauſe they were by the *Greekes* called *Amazones*, that is to ſay, having no Breſts. It is ſaid, that they dwelled in an Iſland, which in regard it lies in the Weſt, is named *Heſperia*, and alſo *Tritonia*, becauſe it was ſeated on the Fenn, called *Tritonida*, from the Name of the River, which entreth into it neere the Ocean: This Fenn is ſaid to be on the Confines of *Ethiopia* on the one ſide, and joyning on the other to the Mountaine, which the *Greekes* anciently named *Atlas*, the greateſt of all thoſe that are in *Heſperda* and *Libia*, extending it ſelf even to the main Ocean Sea.

This Iſland is very ſpacious, and abounding with all manner of Fruits, on which the Inhabitants thereof doe live; it is alſo full of Sheepe, and other Cattle, with whoſe Milke and Fleſh likewiſe they ſuſtaine themſelves. As for Wheate, and other Corne they have none at all, the uſe thereof being altogether unknowne to them.

Theſe *Amazones*, ſtrong of Body, and deſirous of Warre, firſt of all tooke by force all the Villages of the Iſland, one excepted, which was accounted ſacred, named *Menes*, inhabited at that time by certaine *Ichthiophage Ethiopians*. This Iſland is very hot, and therefore many pretious Stones are found in it, whereof the *Greekes* name ſome Carbuncles, ſome Sardonixes, and others Emeraulds. After that theſe *Amazones* reduced under their ſubjection many Nations of *Libia* their Neighbours, and withall a very great and goodly City beneath the *Tritonide* Fenn, which was named from the forme thereof *Cherroneſius*; And parting from thence then over-run divers parts of the World: But the firſt they ſet upon were the *Atlantides*, the moſt civilized People of all the Countrey, and living in a fertile Territory, where they held many good Townes; and from them, it is ſaid, that the Gods are deſcended, even as the *Greekes* have written that they proceeded from the Ocean, whereof we wil ſpeake hereafter.

Mirina Queene of the *Amazons*.

It is written alſo, that *Mirina*, Queene of the *Amazones*, aſſembled an Army of thirty thouſand Foote, and two thouſand Horſe, placing the chiefeſt hope of victory in the Horſe, which inſtead of Armor to defend their Bodies with, wore the Skinnes of Serpents, whereof there are abundance in *Libia* farre greater then can be imagined or believed. The *Amazones*, that were in this Army, uſed long Swords, Javelines, and Bowes, wherewith they wounded their Enemies, not onely in fighting, but alſo in flying. When as they were entred into a part of the Land of the *Atlantides*, named *Cerenes*, after they had vanquiſhed them in Battaile, they purſued them ſo cloſe, that they entred pell mell with them into their City; whereupon to terrify the reſt of the Inhabitants, they inſolently abuſing their Victory, put all the Males that were above foureteene yeares of Age, to the Sword, and the remainder, together with all the Women, they made ſlaves, after they had utterly deſtroyed the whole

Skinnes of Serpents inſtead of Armor.

City, which calamity and cruelty being divulged in the neighbouring places, the other *Atlantides* ſent unto them, promiſing to deliver up the Townes which they held, and yield themſelves altogether to their ſubjection: The Queene *Mirina*, after ſhe had graciouſly heard and received them, and contracted a League of amity with them, built a City, in ſtead of that which ſhe had ruined, naming it after her own Name, and cauſed all the Priſoners that ſhe had taken, to dwell there, as likewiſe all ſuch thereabout, as were willing thereunto: which done, having accepted all the gifts, and honours, preſented unto her by the common decree of all the *Atlantides*, ſhe made alliance with them, and promiſed to aide and ſuccor them in all things; in performance whereof (becauſe the *Gorgones*, amongſt other Nations of Women that were Neighbours to the *Atlantides*, had often infeſted, and outraged them by Armes) *Mirina* the Queen at their ſuite and intreaty lead her Army againſt thoſe *Gorgones*, and fighting a Battaile with them, the *Gorgones* were defeated, with the ſlaughter of moſt part of them, and the taking of three thouſand Priſoners; all the reſt flying into the Woods. *Mirina*, as it is written, would have burnt them therein, to the end the Name and Race of them might be utterly extinguiſhed. But not able to execute her deſire accordingly ſhe retired to the next Mountaines, where the *Amazones* keeping head watch, as all Victors commonly doe, the *Gorgones* Priſoners, ſeizing on the *Amazones* own Armes and Weapons whilſt they ſlept, killed a great number of them; but the whole Army being at length awaked, the *Gorgones* after a long and bloudy fight were all ſlaine. Then *Mirina* the Queene cauſed all her Companions to bee buired under three great heapes of Earth, which unto this day are called the Sepulcher of the *Amazones*.

The *Amazones* make alliance with the *Atlantides*.

Warre between the *Amazones* and *Gorgones*.

The *Gorgones* vanquiſhed.

The Sepulcher of the *Amazones*.

Now it is ſaid, that the *Gorgones*, being increaſed againe in power and force, were afterwards vanquiſhed by *Perſians*, at ſuch time as *Meduſa* raigned over them; and that finally both they, and the *Amazones* were quite deſtroyed by *Hercules*, when as paſſing into the Weſt he ſet up the Pillar in *Libia*; for hee thought it an unworthy thing for him, who fought for the common ſafety of all Men, to ſuffer that Women ſhould have Dominion over any of them. It is found written how ſince that time the *Tritonide* Fenn was wholly dryed up by the great Earthquakes which were in that Country towards the Ocean.

The *Gorgones* and *Amazones* utterly extirpated by *Hercules*.

Queene *Mirina* then having runne over the moſt part of *Libia*, and entred into *Egypt*, where King *Orus*, the Sonne of *Iſis*, then raigned, and having concluded a Peace and Amity with him, ſhee marched with her Army into *Arabia*; from whence, after many defeates given by her, ſhe paſſed into *Syria*, which being reduced under her obedience, they of *Cilicia* met her, promiſing to doe all that ſhee would command them; wherefore in regard they came of their owne accord ſo willingly to offer themſelves unto her, ſhee Ordained that they ſhould from thence forward bee free, whence

Mirina her Conqueſts.

whence it hapned that even to this day they are called free *Cilicians*.

Shee alſo brought under her Rule the People that live neere to *Taurus*, although they were of great power; and when ſhe had gone thorough *Phrigia*, even to the *Pontique* Sea, paſſing over moſt part of the ſhoares thereof, ſhe gave an end to her expedition at the River, named *Caicus*. In the Province of *Orietica* ſhe choſe out the moſt oportune places that ſhee could to build Cities in, and founded many; amongſt others one of her owne Name, and the reſt after the Names of divers great Kings and Captaines, as *Nysa, Cymen, Pyrana*, and *Pruyea*, Maritime Townes, with ſundry others in the Continent, and midland Country.

Mirina builds many great Cities.

Beſides theſe, *Mirina* reduced many Iſlands under her obedience, namely that of *Lesbos*, wherein ſhee cauſed the City of *Mytelin* to be edifyed, after the Name of her Siſter, who was in her Army with her. As ſhe was about to proſecute the Conqueſt of other places, a great Tempeſt ſuddainly aroſe, ſo that ſhee made a vow to the Mother of the Gods for her ſafety; for the accompliſhment whereof ſhe went, according to the direction of a Dreame She had had, all alone to one of thoſe Iſlands, which ſhe conſecrated to the Goddeſſe, erecting an Altar, and celebrating her ſacred Solemnities there, and named it *Samothracia*, that is to ſay, by the interpretation of the *Greekes*, the ſacred Iſland. Howbeit there are ſome Hiſtorians which hold, that it was firſt of all called *Samos*, and that afterwards by reaſon of the *Thracians*, who came to inhabit there, it was named *Samothracia*. Others ſay, that at the arrivall of the *Amazones* in *Epirus*, the Mother of the Gods, delighted with the beauty of this Iſland, brought along with her into it, beſides her Children the *Corybantes*, divers other Men. Now who was the Father of thoſe *Corybantes* is onely found in the Ancient ſecrets of the ſacred writings. It is delivered, that the ſaid Mother of the Gods taught at that time the Myſteries and Ceremonies which are obſerved in that Iſland at this day; and that ſhe firſt of all ordained the Sanctuary which is in the Temple there.

At this time *Mopſus* the *Thracian*, being driven out of *Thracia* by King *Licurgus*, raiſed an Army, and joyning with *Sypilus* the *Scythian*, who had likewiſe not a little before been expected out of the ſame Countrey of *Thracia* by the other *Scythians*, they together ſet upon the *Amazones*, and after a Battaile betweene them, *Mapſus* and *Sypilus* remained Conquerours, the Queen *Marina* and many others being killed upon the place.

The defeate of the *Amazones*.

Now whereas from thence forward thoſe *Amazones* had been oftentimes vanquiſhed by the *Thracians*, finally ſo many of them as could ſave themſelves retired into *Libia*: And ſuch was the end (according to report) of their Powers and high Exploits.

Chap. XXII.

Of the strange and fabulous things that are recounted of the City of Nysa *in* Libia; *and of the Genealogy of the* Atlantides, *or* Titanes.

SEeing we have heretofore made mention of the *Atlantides*, it will not be without cause if we treate of the Genealogy of the Gods, which some say are descended from them; especially since they are not therein much different from the *Greekes*.

The *Atlantides* then, as we have beene given to understand, dwelt in fertile places neere to the Ocean, and were amongst all the Neighbouring Nations commended for their goodnesse and humanity to strangers. It is commonly reported that the Gods descended from them; wherewith the most excellent of all the *Greeke* Poets agrees, when as he introduceth *Juno*, tearming the Ocean and *Thetis* the Father and Mother of the Gods.

Now it is said, that he which first of all Raigned over the *Atlantides* was *Cælum*, who at the beginning drew Men (scattered here and there over the Fields) to live and dwell in companies together; inducing them to build Townes, and diverting them from a wilde and savage, to a more civill Life. Hee brought them moreover to sow Corne and Garden-seeds, and taught them many things necessary for the common use of Mans Life. This *Cælum* held the greatest part of the World, especially towards the West and North. Hee was a diligent observer of the Starres, and foretold unto Men divers future things; measuring the yeare (before confused) by the course of the Sunne, and the month by the course of the Moone; he likewise designed all the seasons of the yeare: So that many, which were ignorant of the Sempiternall order of the Starres, being astonished with such his prediction of things to come, thought that this *Cælum* was participant of the Divine Nature, and therefore after his decease they conferred on him the honour of immortality, as well for his benefits to his Subjects, as for his great knowledge of the Starres. And it appeares that he acquired the Name of *Cælum* for his skill in the rising and setting of the Planets, and for many other things he was also styled the eternall King of all the World.

Cælum deifyed.

Cælum had by many Wives five and forty Children, seventeene of which were the Sonnes of *Titea*, and he gave to each of them a particular Name, but in generall he called them after their Mother *Titarres*. *Titea* likewise, a sage and prudent Lady, having brought much profit to all mortall wights was after her death deifyed, and surnamed *Terra*. She had also many Daughters, whereof the two eldest, namely *Regina*, and *Rhea*, surnamed *Pandora*, were the most excellent.

Cælum had five and forty Children.

Titea deifyed.

The oldest of these Daughters, called *Regina*, surpassing the rest in Wisdome and Vertue, to win her Mothers favour brought up all her

her Brothers; and after that her Father *Cælum* was translated to the Gods, she raigned with the common consent of all the People, and of her Brethren, being yet a Virgin; but desiring to leave successors of her own Bloud to the Kingdome, she Married afterwards one of her Brothers, named *Hyperion*, by whom she had two Children, namely *Sol* and *Luna*.

Now it hapned, that every one admiring the beauty and towardlinesse of these two Children, the Brethren of *Regina*, envying this issue of hers, and also fearing lest the Kingdome should come unto *Hyperion*, bethought them of a most wicked Treason, and with one full accord cut their Brother in pieces, and drowned his Sonne *Sol*, that was very young, in the Ruine of *Eridanus*, which comming to the knowledge of his Sister *Luna*, who loved her Brother extreamly, she threw her selfe down headlong from the top of an House, and so died. The Mother, searching soone after all along the River for her drowned Sonne, dreamed as she slept that *Sol* came to comfort her, and prayed her no longer to lament the death of her Children, because the Murtherers should receive condigne punishment for their execrable offence, and both he and his Sister by Divine Providence should be made immortall; for he that was before named the sacred fire of Heaven, should from thence forward by all Men be called the Sunne; and his Sister, that was named *Mena*, should be stiled the Moon. *Regina*, awaking out of her sleepe, after she had published every where both her Dreame and Misfortune, began to adore her Children as Gods, living ever after in continuall widdowhood: but growing distracted with griefe for the losse of her Daughter she went up and downe through her Country all dischevelled with her haire about her Eares playing on a Tabor and Cymballs, which her subjects beholding, they were much troubled with so sad a spectacle; and as every one was taking pitty and compassion of her, and that some were holding her up by the Arme, on a suddaine there fell a mighty shower of Raine, during the which *Regina* vanished out of their sight, whereat the people being wonderfully astonished, they began to transfer the Names of *Sol* and *Luna* to the two great Planets of Heaven, adoring the Mother as a Goddesse, and erecting an Altar unto her, they offered Sacrifices to her as to the Gods, with Tabors and Cymballs, as they had seen her do whilst she lived.

There be some who say, that the Originall of this Goddesse, the Mother of the Gods, was from *Phrigia*, and how the Inhabitants of that Countrey hold still to this day, that there was anciently a King of *Phrigia* and *Libia*, called *Menoës*, who tooke *Dydrmena* to wife, and had by her a Daughter, which the Father and Mother would not vouchsafe to bring up, but exposed her on Mount *Cybele*, where she was by the Will of the Gods abundantly nourished with Milke by the Leopards and other wild Beasts; and being found by some that were grazing Cattle thereabout, they took her up, and carrying her home named her *Cybele* from the name of the place where she lay.

Being

Being come to Age, and excelling all others in Beauty and Wiſdom, ſhe grew to have an admirable wit; for ſhe was the firſt that inuented the Pipe compoſed of many Reeds, as alſo the Taber Cymballs, ſerving for ſports and dancing. She likewiſe found out the remedies for the Diſeaſes of little Children and ſheepe; ſo that as well in regard of the Children which ſhe had cured with Words and Charmes, and her chary looking to them, as alſo for the ſingular love which ſhe bore to every one, ſhe was called Mother by them all. It is ſaid moreover, that *Marſius* the *Phrigian*, a Man of great underſtanding and prudence, was wonderfully in love with her; and that he had a paſſing good wit may appeare, in that deſiring to imitate the ſound of the Pipe compoſed of many Reeds, he converted that harmony by his play into an Hobois: the teſtimony beſides of his wiſdom is, that he lyed all his life time unmarried.

Cybele in like manner, although ſhe was growne in yeares, fell in love with a young Man of *Phrigia*, named *Atis*, who was afterwards called *Papa*, and lying ſecretly with him ſhee became with Child. Hereupon comming to be knowne of her Parents ſhee was ſent for to the Court, where ſhe was received by her Father as a Virgin, but her offence being afterwards diſcovered, the King commanded *Atis*, and her Nurſes to be put to death, and their dead bodies to be throwne out unburied into the Fields; whereupon *Cybele*, both for the love which ſhee bore to *Atis*, and with the griefe ſhee tooke for the loſſe of her Nurſes, became diſtracted, and in that manner roamed up and down with her haire about her Eares, and playing on a Taber: *Marſias*, pittying ſuch her ſad plight, and mindfull of his ancient love to her, accompanied her whitherſoever ſhe went.

Cybele and *Marſis* then arriving at the City of *Nyſa*, where *Dionyſius* then raigned, they found *Apollo* there in very great eſteeme and reputation, for that he was the firſt which had invented the playing on the Harpe; Betweene him and *Marſias* grew a ſore contention about their Art in Muſick, ſo that they choſe ſome of the *Nyſians* to be their Judges in the matter. *Apollo* began firſt to play upon the Harpe alone, and afterward *Marſias* upon his Hoboy, with the melody whereof (as a new and rare thing) the Auditors were ſo mightily taken, that they thought he had vanquiſhed *Apollo* in this Combat with the ſweetneſs of his play. As every one was then comending his Art in the preſence of the Judges, *Apollo* began againe to play upon the Harpe, adding thereunto the melody of his voyce, whereby he ſeemed to ſurpaſſe the Muſick of the Hoboy: which *Marſias* not well brooking remonſtrated unto the Judges, that he was not overcome, for that their difference was not about the excellency of the voyce, but of the Art, according to the which judgement was to be given concerning the harmony of the Harpe and the Hoboy. Hereunto, it is ſaid, *Apollo* made this anſwer, that he had added no more to his Muſick then *Marſias* had done to his, for that he alſo helped himſelf with his mouth when he plaid on his Hoboy; and therefore it was fit, that either

either of them, or that neither of them, ſhould make uſe of his mouth, but ſhould ſhew the excellency of his Art with his hands only. Whereupon the Judges being of opinion, that the ſaying and offer of *Apollo* was reaſonable, and that each of them might make uſe of his voyce, the one as well as the other; ſo that either of them beginning again to play a part by himſelfe, it was ſaid that *Maſias* was vanquiſhed: Howſoeuer *Apollo* was ſo incenſed againſt *Marſias* for this debate between them, that he cauſed him to be fleyed alive; but immediately repenting him thereof, and being exceeding ſorrowfull for that he had done, he deſtroyed the Muſick which he had invented, breaking in pieces and flinging away his Harpe; Whereunto the nine *Muſes* afterwards added the ſtring, by them named the meane; and *Linus* that which is called the tenor, as alſo *Orpheus* and *Tamyras* the two ſtrings, which the Muſitians terme, the Baſe, and the next to the Baſe.

It is further ſaid, that *Apollo*, having caſt both the Harpe and Hoboy into *Dionyſius* Cave, became inamoured of *Cybele*, and went along with her to the *Hyperborean* Mountaines. During which time, the *Phrigians* being grievouſly afflicted with ſickneſſe, and famine, demanded a remedy for their miſeries of the Gods, who by Oracle commanded them to bury the body of *Atis*, and adore *Cybele* as a Goddeſſe: but not able to finde out the body of *Atis*, which was conſumed by time, they erected an image unto him, and about it made proceſſions and Sacrifices with teares and lamentations, to appeaſe the wrath of the Man unjuſtly killed: which cuſtome is obſerved ſtill to this day amongſt the *Phrigians*. They likewiſe ſet up an altar to *Cybele*, where they ſacrificed unto her every yeare; and afterwards, having built her a ſumptuous Temple in the City of *Peſſinunta* in *Phrigia*, they eſtabliſhed ſolemne Honours and Sacrifices unto her, wherein King *Mydas* greatly aſſiſted them; there were Leopards and Lions alſo about the Goddeſſe, in remembrance that ſhe was in former times nouriſhed by them. Theſe are the things which are found written in *Phrigia* of *Cybele* the Mother of the Gods, and of the *Atlantides*, which anciently reigned neer the Ocean. Now let us returne to our Hiſtory.

Chap. XXIII.

Of King Atlas, *and his Children.*

After that *Hyperion* was ſlain by his brothers, they divided amongſt them the Kingdom of their father *Cœlum*, but amongſt them all *Atlas* and *Saturne* were the nobleſt. To *Atlas* fell by lot the places adjoyning to the great Sea, and the people ſubject unto him were called by his name, and ſo was alſo the higheſt of all the Mountaines next to that Sea-ſide. This ſame *Atlas* was very expert in the Science of Aſtrology, and was the firſt amongſt Men that diſputed of the Sphere, wherefore they feigned that hee held up the Heavens with his ſhoulders, his invention of the Sphere giving occaſion to that Fable.

Atlas had many Children, and amongst the rest one named *Hesperus*; a Man commended for his Goodness, Justice and Humanity towards his Subjects, who being gotten up to the top of Mount *Atlas*, to behold and observe the course of the Starrs, was suddainly carried away by the wind, and never was seene more; whereof the common people taking compassion, as also in acknowledgement of his vertues, they performed the honors of immortality unto him, calling one of the brighteſt Starrs of the Firmament by his Name.

King *Atlas* had moreover seaven Daughters, named after their Father *Atlantides*, although each of them had a perticular name, that is to say, *Maja*, *Electra*, *Taygete*, *Asterope*, *Merope*, *Alcynoë*, and *Celeno*, which (as it was said) were carnally known of divers great Princes, and of certaine of the Gods, by whom they conceived those, who for their vertue were stiled *Heroes*, that is, the prime and chiefe of Mankind. And even as *Jupiter* begot on *Maja*, the Eldest of them *Mercury*, the inventor of severall Sciences, so of the rest descended many Princes, of excellent vertue, whereof some have founded certaine Nations and others have built and given their Names to divers Townes and Cities: wherefore not only the *Barbarians*, but many of the *Greekes* also, have referred the Extraction of the ancient demy-gods and Princes to those *Atlantides*; who being indued with great Wisdom, were after their deaths inrolled in the number of the Goddesses, and afterwards named *Pleiades*.

Maja the Mother of *Mercury*.

Chap. XXIIII.
Of Saturne *the Brother of* Atlas.

Saturne the Brother of *Atlas*; was (as it is said) full of mischief and avarice, and took to wife his Sister *Rhea*, by whom he had *Jupiter* surnamed afterward *Olimpius*.

There had raigned before in the Ile of *Candy* another *Jupiter*, the brother of *Cœlum*, but much inferiour in glory unto him of whom we speak; for this same held the Empire of the whole World, and that other raigned no where but in *Candie* only, where he had ten Sons, which were called *Curetes*; He named the Iland after the name of his Wife *Idea*, and was after his death buried there, His Tombe being at this day yet to be seen in that Iland, as the Inhabitants thereof do testifie.

Saturne then raigned over *Sicilia*, *Libia*, and *Italy*, but the chief seat of his Empire was in the Westherne parts of *Hisperia*. In the other Countries, subject unto him, he built Castles and strong places, well fortifyed and thoroughly furnished for the security of his Kingdom, whence it is that the highest parts of *Sicilia* and of the West are called *Saturnians*.

CHAP.

Chap. XXV.
The Raigne of Jupiter *the Son of* Saturne.

Jupiter, the Son of *Saturne*, was in the whole course of his life quite contrary to that of his Father; for he was gentle, courteous, and loving to every one, and therefore the common people called him Father. He took upon him the government of his fathers Kingdom, partly by the permission of *Saturne* himself, and partly because that otherwise his subjects would have rebelled against him in regard of the hatred they bore him. But *Saturne* coming afterwards to make War upon his Son, out of the confidence that he had in the succour and assistance of the *Titanes*, who took his part, he was vanquished by him in a Battaile: After which *Jupiter*, being absolute master of the Kingdom, marched over all the World, conferring whithersoever he went many and sundry benefits on Mankinde; whence it came to passe, that being indued with exceeding bodily strength, and with most excellent vertues, he was in a short time made Lord of all the Nations of the Earth. His chiefest care and study was to punish the wicked, and reward the good, as also to procure the welfare of all the people in generall, by reason whereof he was after his death named *Juvans* or *Jupiter*, for that he was the means and occasion of Mens living well. Now by all those of whom he had deserved so well he was accounted a God, every one of them most willingly acknowledging him to be everlastingly both the God and the Lord of all the World.

Jupiter deifyed.

Chap. XXVI.
The distinction of the three Dionysius's, *and their Acts, according to the* Greekes, *and* Libians.

Forasmuch as in those things before written of the antiquities of *Egypt*, we have spoken of the linneage and acts of *Dionysius*, it seemes fit unto us now to relate that which the *Greekes* have said of this God; but in regard that the ancient Historians and Poets, which have written wonderfull matters of the said *Dionysius*, do not agree well together about his acts and pedigree, it is certainly very difficult to find out the truth thereof. For some say that there was but one *Dionysius*, some affirm that there were three, and others there be who hold, that he was not derived from mortall Men, and that he was the first Author of Wine. But we will succinctly run over all that is spoken of it.

Dionysius the inventor of Wine.

The Naturalists, who write of this God, and that hold he was the inventor of Wine, say that the Earth in the beginning produced of its own accord, amongst other Plants, the Vine, it being never set before; and this they conjecture, because that still at this day in many wild and untilled grounds the Vine growes, and of it selfe beares Grapes, as well as that which is husbanded by the industry of men.

The Vine.

The Ancients thought that *Dionysius* had two Mothers; the one, and that which first brings forth, is when the Vine being planted in

The nature of the Vine.

the earth, takes rooting and growes: the ſecond when it bears Grapes; and ſo one of the generations of this God is of the earth, and the other of the Vine it ſelfe. There be others alſo that give him a third generation, ſaying that he was borne of *Jupiter* and *Ceres*, and that his Members being diſperſed here and there, and boyled by men, *Ceres* aſſembled them together, and reviving him, made him become young againe. All which may be appropriated to the effects of Nature; for they ſay, that he is the Sonne of *Jupiter* and *Ceres*, becauſe the Vines doe by the help of the Earth and the Raine bring forth Grapes, out of which, being preſſed, Wine is drawne; and they ſay, that his Members were diſperſed here and there, becauſe the Vine-Reapers doe carry the Grapes up and downe, and that he is boiled by men, becauſe in many Countreys they boyle the Wine to make it the better and ſweeter; and that his Members being diſperſed in that manner by men were reſtored to their former Eſtates, ſignifies that the earth, after the Vintage done, doth in its ſeaſon bring forth other new Grapes. Finally, it is ſaid by the ancient Poets, and others which have written thereof, that *Ceres* was called the *Mother Earth*. All which things are contained in the poeſies of *Orpheus*, and introduced into the Ceremonies, whereof it was not lawfull for the ignorant vulgar to ſpeak.

The naturall expoſition of the Vine.

In the ſame manner it may be appropriated to naturall effects, that *Dionyſius* was borne of *Semele*: They which are of that opinion ſaying, that the earth was anciently named *Thion* and *Semele*; *Semele*, becauſe the care and honour of this Goddeſs is honeſt; and *Thion*, for the ſacrifices that were offered unto her. They ſay alſo, that he was twice begotten by *Jupiter*, becauſe that in the time of *Deucalion* the Vines were deſtroyed, aſwell as the other Trees, and were afterward produced againe, as it were by a ſecond benefit of God towards men; which is the reaſon why they ſay, that he was borne anew out of *Jupiters* Thigh. They then, who have related that *Dionyſius* was the Inventer of Wine, have delivered the Fables aforeſaid.

Others which have written that this God *Dionyſius* had the body and forme of a man, report all the aforeſaid things of him, and that he invented the uſe of the Vine, and of Wine. Now it is uncertaine whether there were many *Dionyſius's*, or no; in regard ſome hold that he was one and the ſame which planted the Vine, and found out the uſe of Fruits of Trees, which ranne over the whole Univerſall World, and which introduced Initiations, Sacrifices, Ceremonies, and Bacchanale. Others (as we have delivered) will maintaine that there have beene three in ſundry times, unto each of which they attribute particular acts a part, and that the firſt of them was an *Indian*, who taught (the earth naturally bringing forth Vines) how to preſſe the Grapes and draw Wine of them; as alſo how to prune Fig trees, and afterwards the manner of eating the fruit thereof: And this ſame (becauſe it is the cuſtome of the *Indians* to weare Beards) they ſurnamed the *Bearded*; who marching over all the world with his Army, ſhewed whereſoever we went the manner of planting the Vine, and preſſing Wine out of the Grapes, whence he was named *Leneus*, for which

The firſt *Dionyſius* an *Indian*, and ſurnamed the *Bearded*.

which and many other things that he invented for the uſe and commodity of men, he was adored after his death for a God. They ſay further, that in the *India's* the place of his Birth is even now to be ſeen, as alſo many Townes bearing his name, which doe teſtifie that he was borne in that Countrey.

The ſecond, they ſay, was borne of *Proſerpina*, or according to the opinion of others of *Ceres*, and that he was the firſt that yoaked Oxen together in the Plough, whereas before the earth was tilled with the hand of man, and that he found out the uſe of many other Inſtruments proper for Husbandry, whereby the Husband-men might till the ground with leſſe paine. For all which benefits the people, who thought him immortall, inſtituted Divine Honours and Sacrifices unto him, and added two Hornes for an Enſigne to his Pourtraits and Statues, as well in ſignification of the two Natures of *Dionyſius*, as for his Invention of the Plough and Plough-ſhare, ſo profitable to Husbandmen.

The ſecond *Dionyſius*.

The invention of tillage.

The third, they ſay, was borne of *Jupiter* and *Semele*, the Daughter of *Cadmus* the *Theban*, in the Land of *Bœocia*, and they re-count, that *Jupiter*, being in love with *Semele*, lay often with her; whereupon *Juno*, incenſed with rage and jealouſie, for to revenge the wrong which was done her, took upon her the ſhape of one of *Semeles* Maides, and in that diſguiſe counſelled *Semele* to aske of *Jupiter*, that he would lie with her in the ſame manner, as he uſed to lie with *Juno*; which being granted to her by *Jupiter*, he came unto her with lightning and thunder, wherewith ſhe was ſo affrighted (as with an unaccuſtomed thing) that ſhe dyed and miſcaried of the Son ſhe went withall, which borne before his time *Jupiter* took and cloſed up in his thigh untill the time come of his right birth, and then he carried him to *Nyſa*, a Town of *Arabia*, where he was bred up by the Nymphes, and from his father, and the place, was called *Dionyſius*: who being very beautifull was at firſt brought up voluptuouſly amongſt Women in Sports, Dancing, and Feaſts, but afterwards he compoſed an Army of thoſe Women, and arming them with ſharpe pointed Stones he marched over all the World, teaching men that lived well and juſtly his Sacrifices and Myſteries, and inſtituting amongſt them Feſtivall dayes, publick Dances, and the Art of Muſick. Finally, having taken away debate and diſcord from among all Nations and Cities, and every where appeaſed Wars & Enmities, he left the whole Earth in peace and tranquility. By meanes whereof the renowne of him being ſpread over all, for that he induced Men to an honeſt and civill manner of life, the people in generall met and received him with joy and gladneſſe; but of thoſe few, which out of pride deſpiſed and contemned him, maliciouſly giving out that he lead the *Bacchides* about with him for incontinency ſake, and that his Sacrifices and Myſteries were introduced to no other end but to corrupt forraigne Women, he took quick and ſpeedy revenge: For being indued with a Divine Nature he puniſhed the wicked, by ſtriking ſome with madneſs, by making others to be torne in pieces by his *Bacchides*, and many to be ſlaine by his Men at Armes. Afterwards he cauſed his ſaid *Bacchides* to carry Javelins and

The third *Dionyſius*.

The inſtitution of Sacrifices.

and Swords in ſtead of their Staves, and to cover the heads and points of them with Ivy: which armes being contemned by certaine Kings, as Womaniſh and Effeminate, they aſſailed him at unawares, but he got the Victory of them: Amongſt which Kings, ſo vanquiſhed by him, the nobleſt were *Pentheus* the *Greeke*, *Ninus* King of *India*, and *Licurgus* of *Thrace*. Some have written, that *Dionyſius* entring into *Europe* with his Army, he made a league with *Licurgus*, King of *Thrace*, upon whom in that regard relying, he croſt the Sea at firſt onely with his *Bacchides*, but *Licurgus* gave order unto his people to ſet upon him in the night, and cut him and his concubines in pieces: whereof *Dionyſius* being advertiſed by a *Thracian*, named *Tharopes*, he was much troubled for that he had left his Army behinde him, nevertheleſſe with the helpe of his friends he repaſſed ſecretly to the place where he had left it: In the meane time *Licurgus* aſſailed the Women, and put them all to the Sword; but *Dionyſius* bringing his forces ſuddainly into *Thrace* vanquiſhed *Licurgus*, and putting out his Eyes crucifyed all his friends and ſervants. After that in acknowledgement of the good ſervice *Tharopes* had done him, he gave him the Kingdom of *Thrace*, and taught him the manner of celebrating his ſolemnities and orgies. *Argus* ſucceeding *Tharopes* his Father, received together with the Kingdom the ſaid ceremonies; which afterwards comming to the knowledge of *Orpheus*, a man of excellent wit and learning, he added many things to them, ſo that in ſucceeding times they were after him called *Orphea*. Some Poets (and amongſt them *Antimachus*) have written, how that vanquiſhed *Licurgus* was not King of *Thrace*, but of *Arabia*, and that he ſet upon *Dionyſius* and his *Bacchides* in the City of *Nyſa* in the ſaid Country, and that he was defeated and taken priſoner by him: That afterwards having puniſhed the wicked, and rewarded the good, he went from the *Indians*, and marched to *Thebes* in *Bœcia*, mounted on an Elephant; and that remembrance of the time of three yeares, which he imployed in the ſaid voyage, the *Greeks* inſtituted the games and ſacrifices, by them named *Triderides*; feigning moreover how he was the firſt that laden with the ſpoiles of his Enemies ever triumphed in their Land. Now herein do all the ancient *Greekes* agree well enough, but there is difference amongſt them about the place of his birth, for the *Ilians*, *Naſians*, and they that dwell in the free Cities; the *Tetians* beſides, and many others, labour to prove that he was the firſt founder of their Cities: But above all the *Tetians*, to manifeſt that he was derived from them, alledge, that yet ſtill to this day there ſprings out of the Earth in their City at a certaine ſeaſon of the yeare a Fountaine of excellent good Wine. Of other Nations, ſome make it appeare that their Country was dedicated unto him; others ſhew Temples and Sacrifices conſecrated to him. Finally, foraſmuch as the markes and ſignes of this God are ſeen in many and divers parts of the World, it is no mervaile if the moſt part have maintained, that their Towns and Territories have been above all others well affected by this God: Of which opinion with us is the Poet, counting in his Hymnes the number of thoſe which are in doubt of the place of his Birth, and withall aſſuring that he was borne in *Nyſa* a City of *Arabia*.

The *Bacchides* put all to the Sword.

A worthy recompence.

How-

Howſoever I am not ignorant, that the Inhabitants of the Weſterne *Libia*, when they diſpute of the linage of this God, maintaine that the City of *Nyſa*, and other matters which are written of him (whereof there remains even to this day great ſignes and tokens in their Country) are found there ſtill, and that the aforeſaid things have been done in it; wherewith the moſt ancient *Greek* Hiſtorians and Poets, and other late writers, do agree: But to the end we may not omit ought of that which we have found written of *Dionyſius*, we will ſuccinctly deliver whatſoever the *Libians* and *Greeke* writers have ſaid of him, eſpecially *Dionyſius*, the Author of an old Hiſtory, who in his book hath ſet down the geſts and acts of *Dionyſius*, of the *Amazones*, of the *Argonautes*, of the War of *Troy*, and many other things, together with all that the ancient Poets & Hiſtorians have ſpoken thereof. He ſaith that *Linus* was the firſt in *Greece* that invented the concord of Muſick, and that *Cadmus* bringing the *Phenician* Letters thither, invented the *Greek* tongue, impoſed a name on every thing, formed the characters of thoſe Letters, and called them in generall *Phenitian* Letters, becauſe they came from *Phenicia*; but afterwards, for that the *Pelagians* firſt of all made uſe of them, they were called *Pelaſgianſans*.

Linus the firſt inventor of the harmony of Muſick.

Cadmus the inventer of the *Greeke* tongue.

Linus, a man very excellent both in Poetry and Muſick, had many diſciples, amongſt the which the three principall were *Hercules*, *Thamyris*, and *Orpheus*; *Hercules* learning to play on the Harp was very dull and hard to be taught, inſomuch that he was many times beaten by *Linus* for it, wherewith *Hercules* inraged ſtruck him with his Harpe, and killed him. *Thamyris*, being very apt to learn, gave himſelf wholly to Muſick, wherein he grew ſo excellent, as he boaſted that he could ſing more melodiouſly then the *Muſes*, whereat the Goddeſſes being offended deprived him of his Muſick, and took his harpe from him, as *Homer* himſelf writes. Touching *Orpheus*, we will ſpeak more perticularly when we come take a view of his works. The ſaid *Linus* had before written the praiſes and acts of the firſt *Dionyſius* in *Pelagian* Letters, which were afterwards uſed by *Orpheus*, and *Pronopides*, *Homers* Maſter, a man of a good wit and a rare Muſitian. *Thymœtus* alſo, the Son of *Thymitus*, and grand-child to *Loamedon*, who was contemporary with *Orpheus*, after that he had viſited many ſtrange Countries, and was come into the Weſt of *Libia* even to the great Ocean Sea, ſaw the City of *Nyſa*, in which the old inhabitants of that place ſay *Dionyſius* was bred and brought up, where making diligent enquiry after the acts of the ſaid *Dionyſius* he there compoſed his Poeme called *Phrigian*, written in the old language, and with their firſt Letters.

Hercules Thamyris, and *Orpheus* the diſciples of *Linus*.

Linus killed by *Hercules* with his Harpe.

Pronopides *Homers* Maſter.

The *Libians* of *Nyſa* ſay, that there was anciently in their Country a King, named *Ammon*, who took to wife *Rhea*, one of the Daughters of *Cœlum*, the Siſter of *Saturne* and the other *Tythanes*; and that the ſaid *Ammon* travelling over the *Ceranian* Mountaines became inamoured of a very faire young Maid, named *Amalthea*, by whom he had a Son of excellent beauty and proportion of body, for whoſe ſake he conferred on the ſaid *Amalthea* the Lordſhip and government of the adjoyning Country, the ſituation whereof being like unto the horne of an Ox, it was from thence called the Weſterne horne; and becauſe that

that region was very fertile and abounding with Vines and all kinde of Fruit-trees, and governed by a Woman; it was thereupon called the Horne of *Amalthea*; whence it came to paſſe that poſterity hath called a good and fertile Countrey the Horne of *Amalthea* for the likeneſſe to the other.

From whence *Cornucopia* was derived.

Ammon then, for fear of his Wife *Rhea*, ſecretly conveyed away the Child to the City of *Nyſa* to be brought up there, in regard it was farre from the place of his reſidence, where he choſe out an Iſland, invironed round about with the River *Triton*, which was precipitous and inacceſſible on all parts, except by one avennue that is called the gates of *Nyſa*: The ground of this Iſland is exceeding good, diſtinguiſhed into many pleaſant Meadows which are watered on every ſide with ſweet and delectable ſtreams: it beares likewiſe all ſorts of Fruits and Vines, growing naturally of themſelves, which for the moſt part run up on Trees: The aire there is pure and healthy, inſomuch that the Inhabitants thereof are longer liv'd then otherwhere. The avennue into this Iſland is in form like unto a Flute, and ſo ſhadowed by the thickneſſe of the Trees growing there, as the Beams of the Sun cannot penetrate into it: there are alſo round about it many Springs of cleare and freſh Water, ſo that it is a moſt pleaſant place to live in. Neere unto it likewiſe is a great and faire Cave or Grot, round about the which are high Rocks and Precipices, beautified with ſo many ſorts of colours, and bright ſhining ſtones, as more cannot be deſired. Before it do naturally grow a number of goodly Trees moſt pleaſant to behold, for ſome of them beare Fruit, others are alwaies green, ſo that they ſeeme to be ſet there to content the ſight, and in them doe a world of Birds neſtle, which bring delight both to the Eyes and Eares with their goodly plumes, and ſweet ſinging, ſo that the place is delectable, not onely to look upon, but alſo to heare the warbling of the Birds, which ſurpaſſeth all the Harmony of Muſick. After one is entred into this Grot it appeares to be very ſpacious, and light with the rayes of the Sun, imbeliſhed with flowers, eſpecially with *Caſſia*, and other odoriferous things that yield a ſweet ſmell. In it likewiſe are ſeen many dwellings of the *Nymphs* daintily decked with flowers, not artificiall, but naturally perfect in every kinde of beauty; for in the whole circuit of this Grot there is not a flower or leaf that ever decayes or withers, ſo that the contentment of the Eye and Eare is at no time wanting there.

The deſcription of a goodly Country.

In this Grot then did *Ammon* place his Son, and left him to *Nyſa*, the Daughter of *Ariſteus*, to bring up; and to the ſaid *Ariſteus*, a man wiſe and adviſed, he committed the guard of the place to avoid the Ambuſhes of *Rhea*; the cuſtody of his perſon alſo he gave to his Siſter *Minerva*, who not long before was borne at the aforeſaid River of *Triton*, from whence ſhe was named *Tritonia*.

Of this Goddeſſe *Minerva* it is written, that ſhe kept her Virginity all the time of her life; that ſhe was very wiſe; that through the great underſtanding wherewithall ſhe was indued, ſhe invented divers Arts and Sciences; that ſhe was addicted to the excerciſe of War; and that having a ſtrong and luſty body ſhe performed many things worthy of Memory; amongſt others ſhe killed that dreadfull Monſter, called *Alcida*,

Minerva kills a dreadful Mon.

Alcida, which before was held invincible, by reaſon of the horrible flames of fire that ſhe naturally caſt out of her mouth. This Monſter appeared firſt in *Phrigia*, burning up a certaine part of the Countrey, whereunto, even untill our time, remaines the name of burnt *Phrigia*: paſſing on from thence to Mount *Taurus* ſhe ſet on fire all the adjoining Forreſts even to the *India's*; and returning afterwards by Sea into *Phenicia* ſhe conſumed all the Cedars of *Libanus*: paſſing likewiſe through *Egypt* into *Libia* ſhe went down to the Weſtern parts; and finally having with fire deſtroyed all the Woods which grew all along the *Ceraunian* Mountaines, and waſted all places whereſoever ſhe came, and that men were partly conſumed with fire, and partly driven away with feare into remote deſerts: the Goddeſſe *Minerva* repleniſhed with wiſdome, fortitude, and bodily force, killed this cruell Monſter, and of her skinne made her ſelfe a Stomacher, to ſerve both for a covering to her Breaſt, and for a memoriall of her Vertue, and acquired Victory; but the Earth, the Mother of *Alcida*, being grieved and incenſed therewith brought forth the Gyants, enemies to the Gods, who were afterwards defeated by *Iupiter* with the help of *Minerva*, *Dionyſius*, and of other Gods.

after called *Akida*.

Dionyſius then being brought up at *Nyſa*, and well inſtructed in divers Diſciplines and Sciences, did excell, not only in beauty and ſtrength, but alſo in the invention of many profitobly things; for being yet a youth he taught men how to make Wine of the Grapes, which grew naturally of themſelves, and how to dry and keepe Fruits; he moreover ſhewed people what Trees of thoſe he had found out they ſhould plant, and in what places, hoping that he ſhould receive the honours of immortality for the benefits which he had conferred on mankinde. Now *Rhea* in regard of the great renown which ranne over all of the vertues and glorious acts of *Dionyſius*, was ſo poſſeſs'd with envy thereof as ſhe endeavoured all that ſhe could to ſteale him from her Husband, but not able to execute that her evill intent, ſhe forſook *Ammon* and retired to her Brethren the *Titans*, taking one of them, namely *Saturne*, to Husband, whom ſhe perſwaded to begin a Warre againſt *Ammon*, wherein by the aſsiſtance of his Brethren, the *Titans*, *Saturne* was Victor, ſo that *Ammon* was conſtrained through Famine to flye into *Crete*, where at that time the *Curetes* reigned, and there marryed the Daughter of the King, named *Creta*, by whoſe name (when afterwards he was King thereof) he named the Iſland which before was called *Idea*.

The firſt *Dyonyſius*.

Rhea forſakes her Husband *Ammon* and marryes her Brother *Saturn*.

Ammon vanquiſhed by *Saturne*, flyes into *Crete*.

Saturne then, having poſſeſt himſelfe of all the Townes and Places ſubject to *Ammon*, began to reigne very cruelly, and marched with a great Army againſt the City of *Nyſa*, and *Dionyſius*, who being advertiſed thereof, as alſo of the deſeat and flight of his Father, and of the *Titans* taking part with *Saturne*, he raiſed as many Men of War as poſſibly he could in *Nyſa*, amongſt the which there were two hundred ſtout and valiant men, that were exceedingly affected unto him, becauſe cauſe they were bred up with him, & call'd the *Lybians* his Neighbours to his aid, as alſo the *Amazons* by us before mentioned, whom it is ſaid, *Minerva* (being like to them in her manner of life) drew to his aſsiſtance

Saturn marches with an Army againſt *Dionyſius*.

in this War. This Army was divided into two parts, *Dionyſius* having the leading of the Men, and *Minerva* of the Women, and ſo falling on the *Titans* there was a bloudy and cruell Conflict betwixt them, many being ſlain on both ſides, but finally, *Saturne* being wounded, *Dionyſius* got the Victory, and the *Titans* fled into thoſe places which they had uſurped from *Ammon*. Hereupon *Dionyſius* retired unto the City of *Nyſa* with a world of Priſoners, whom he purpoſed to make an example of his revenge; but after he had called them before him, and invironed them round about with his armed Soldiers, he firſt complained to them of the wrong the *Titans* had done him, and then ſet them all at liberty without any puniſhment at all, leaving it to their choice, either to returne unto their owne homes, or to ſtay and ſerve him; but they all cryed out with one generall conſent that they would abide in his ſervice, and in conſideration of the unhoped for deliverance, which they had received from him, they adored him as a God. *Dionyſius* then pouring out Wine before them, made them ſwear that they would be true and loyall unto him, and never abandon fighting for him untill the end of the War. That done, he prepared for a new expedition againſt the *Titans*, and marching out of *Nyſa*, *Ariſteus* the Lieutenant Generall of his Army, was the firſt that began to exhibite Guns, and offer ſacrifices unto him, and adore him as a God. It is further ſaid that he was aſſiſted in this War by the nobleſt of the *Nyſians*, which were called *Silenes* from the name of their firſt King *Cilenus*, whoſe deſcent for the antiquity thereof is unknowne: and foraſmuch as he had a taile growing out at his rump behinde, his poſterity likewiſe participating of his nature had alwayes the ſame badge.

A battell between *Dionyſius* and *Saturne*.

Saturne and the *Titans* are put to flight by *Dionyſius*.

Dionyſius his expedition againſt *Saturne* and the *Titans*.

Ariſteus is the firſt that adores *Dionyſius* as God.

Dionyſius then being thus accompanied, marched through dry places, and deſerts full of wild Beaſts, even unto *Zambirra* a City in *Libia*, where he killed a Monſter, named *Campes*, which had done a world of miſchiefe to the Inhabitants of that Country, by whom he was mightily extolled for it: And to perpetuate the renown and glory of this brave act of his, he cauſed a huge Mount of Earth to be caſt up there, which remains ſtill as Monument of his vertue and proweſs unto poſterity.

Dionyſius kills a Monſter, named *Campes*.

After that cauſing his Army to march from thence directly againſt the *Titans*, he behaved himſelf ſo graciouſly in all his voyage, that every one taſted of his goodneſs and courteſie: He publiſhed beſides whereſoever he came that this enterpriſe of his was taken to no other end but to puniſh the wicked, and remunerate the good; which the *Lybians* underſtanding, and admiring his vertue and greatneſs of mind, not only ſupplyed his Soldiers abundantly with victuals, but alſo followed him themſelves in all the War. At length being come neer to the City of *Ammon*, *Saturne* was vanquiſhed in the plain field before the walls thereof, ſo that flying thereinto he ſet it on fire in the night, to the end that *Dionyſius* his Fathers royall Pallace might likewiſe be conſumed: Then taking along with him his Wife, and ſome of his intimate friends, he ſtole ſecretly from the City, but he and his wife were ſurpriſed by *Dionyſius*, who far from *Saturnes* inhumanity not only remitted the puniſhment they had deſerved, but like a Kinſman entertained them with

Saturne and the *Titans* defeated by *Dionyſius*.

Saturne and *Rhea* taken Priſoners by *Dionyſius*.

with grace and comfort, and from thenceforward uſed them as if they had bin his Parents, ſo that *Rhea* loved him no leſs then her own Son, whereas *Saturnes* good-will unto him was but feigned and counterfeit. About that time *Saturne* and *Rhea* had a Son named *Jupiter*, who was greatly honoured by *Dionyſius*, and afterwards through his excellent vertues became Lord of the World.

Jupiter the Son of *Saturne* and *Rhea*.

Some of the *Libians* had told *Dionyſius* before the Battaile, how at ſuch time as his Father was expelled from his Kingdome, he foretold unto his Subjects, that he his Son ſhould ſucceede him in all his Dominions, make himſelfe Maſter of the whole Earth, and be adored as God. *Dionyſius*, giving credit to this propheſie, built a City and Temple to his Father, where he ordained honors to be done unto him as to a God, and appointed ſuch there as were indued with the gift of Divination.

Dionyſius builds a City and Temple to his Father *Ammon*, and ordaines honors to be done unto him as to a God.

It is reported for certaine, that the ſaid *Ammon* wore alwayes in the Warres an Helmet, wherein ſtood the figure of a Rammes head for an Enſigne. And there are others which ſay, that he had naturally a little horne in each of his Temples, and that therefore his Son *Dionyſius* had ſuch alſo, as hath been delivered to poſterity.

Ammon and *Dionyſius* had a little horne growing out in each of the temples of their heads.

The City of *Ammon* being built, and Sacrifices inſtituted unto him there by *Dionyſius*, it is ſaid, that he conſulted with the Oracle about the ſucceſſe of his Army, and how he was anſwered by god *Ammon* his Father, that for his great benefits to Men he ſhould be made immortall by them; wherewith *Dionyſius* being incouraged, he marched firſt of all with his Army into *Egypt*, and eſtabliſhed *Jupiter*, the Son of *Saturne* and *Rhea*, being yet young, King there, leaving one, named *Olimpus*, for Governor of him, by whom he was brought up in all kind of vertuous exerciſes, and from him was ſurnamed *Olympus*. It is likewiſe delivered, that this *Dionyſius* ſhewed the *Egiptians* at that time the manner of planting the Vine, of making and keeping Wine, and the uſe of other fruits, ſo that the renowne of him increaſing daily more and more, none durſt riſe up in armes againſt him, but every one obeyed him willingly without conſtraint, and adored him as a God with Hymnes, Praiſes, and Sacrifices. In this manner, they ſay, he paſſed throughout all the World, rendring all Countries fertile in all ſorts of good and wholeſome fruits, whereby he obtained the favour and good will of every one; for which cauſe, whereas men have various opinions of other Gods, the immortality of *Dionyſius* alone continues alwayes firmly fixed in their minds; for there is neither *Greek*, nor *Barbarian*, but acknowledgeth his graces and benefits: For he alſo taught thoſe which inhabited lands that were only fit for tillage, and where no Vines would grow, to make a drink of Barley, little inferior in taſt and goodneſs to Wine.

Iupiter made King of *Egypt* by *Dionyſius*.

Dionyſius the inventor of Beere.

It is further ſaid, that *Dionyſius*, comming out of the *Indiaes* unto the Sea of the *Levant*, defeated all the *Titanes*, who were gone with a great Army into *Crete* to make Warre upon *Ammon*; for in the heate thereof *Dionyſius*, together with *Jupiter*, *Minerva*, and others which were ſtiled Gods, paſſed out of *Egypt* to the ſuccor of *Ammon*; whereupon a Battaile being fought between them, *Dionyſius* obtained a

The *Titans* utterly defeated, and slaine by *Dionysius*. *Iupiter* Lord of all the Land.

Victory against the *Titans*, who were all defeated and slaine. Afterwards *Ammon* and *Dionysius* being translated from this life to immortality, *Jupiter* became King and Lord over all the World; all the *Titanes* being utterly destroyed, and none found that dust so much as offer trouble his Raigne. These are the things which the *Libians* relate concerning the gests and acts of the first *Dionysius*, the Son of *Ammon* and *Amalthea*.

The second *Dionysius*.

The second *Dionysius*, Sonne to *Jupiter*, and *Jo* the daughter of *Inachus*, was King of *Egypt*, and taught the manner of Divine Games and Sacrifices.

The third *Dionysius*.

The third borne in *Greece* of *Iupiter* and *Semele*, was an imitator of the vertues of the first; for he marched in like manner with his Army thorough all the World, leaving every where divers Trophyes of his Victories, together with Statues, and other things, for a Monument of his Voyage and expedition: He peopled many Regions, and rendred them better husbanded, and planted with fruit Trees; and even as the first had lead the *Amazones* along with him in his Warres, so did this also lead other Women along with him in his. Of argies and imitations he took mervailous great care, as well for mending of the old, as for finding out new ones himselfe. Now forasmuch as through antiquity of time the gests and noble acts of the former *Dionysius's*, and their inventions, were known to few, this same carried away the Honour, Glory, and Reputation from the other two which were before him.

Chap. XXVII.

A Comparison of the three Hercules.

The first *Hercules*.

The second *Hercules*.

The third *Hercules*.

NOw that which befell to *Dionsius*, hapned also to *Hercules*; for there were two of one and the same name many ages agoe, where of the former, borne in *Egypt*, by armes subdued the greatest part of the World, and erected the Pillar which is in *Libia*. The second, who was of *Candie*, famous for his vertues and noble deeds, instituted the Games and Combats on Mount *Olympus*. Of the third and last, which descended of *Iupiter* and *Alcumena*, a little before the Warre of *Troy*, it is written that he ran over the most part of the Earth, and having fought many Battailes, and finished divers great and dangerous labors, he set up the other Pillar in *Europe*: Wherefore the likenesse of the name and acts hath transferred to this last after his death, all that the other two had performed before.

That there hath been more then one *Dionysius* doth appear by sundry writings, but especially by the War of the *Titanes*, wherein it is most evident that *Dionysius* was present in person, to succor *Iupiter*. Now the *Titans* were not in the time of *Semele*, nor can it be maintained, that *Cadmus* the Sonne of *Agenor* was more ancient then the Gods that fought on *Olympus*.

Thus much have the *Libians* left us of their *Dionysius*.

The end of the fourth Book of the History of Diodorus.

THE HISTORY OF Diodorus Siculus.

The Fifth Book.

The Proem.

Why credit is not given to the relation of antient things.

IT is almost impossible but that there should be some error in the writings of such as have treated of antient things, so that although they be true, yet in regard of the antiquity of them they are not believed; and what is of more antiquity then the originall of the Gods and Heroes? But the worst is, that they differ amongst themselves, wherefore the most wary Historians of following times past by in silence such matters as were too antient, and applied themselves to those that were of a fresher date. So Ephorus Cymæus, *the Disciple of* Socrates, *omitting the particulars of the former ages, began his Narration at the time of the* Heraclides. *Callisthenes also, and* Theopompus, *who were contemporaries, never touched upon those antient things: But we, on the contrary, purpose to speak of them, the merits of those Heroes and Demi-gods being such as posterity hath celebrated their memory with divine honors and sacrifices: Wherefore having heretofore related the deeds of forraign Nations, described many places, as also the beasts and creatures that are in them, and likewise set forth all besides that is memorable, and worthy of admiration: We will* The Argument of this fifth book. *in this book represent all that hath been delivered by the* Greeks *concerning the Heroes and Demi-gods, so much magnified in the first ages, together with all the famous acts performed by them in war, and whatsoever els they did in peace for the good of men. We will begin then with* Dionisius, *who it appears was very antient, and conferred many benefits on mankind: We have declared before, that divers* Barbarians *claimed this God, as sprung from them; for the* Ægyptians *affirme, that the same whom the* Greeks *named* Dionisius *was their God* Osiris, *and that he over-ran all the world, found out the use of Wine, by teaching men to plant Vines; whereupon with the common consent of all Nations immortality was ascribed unto him. The* Indians *likewise aver, that he was born amongst them, and that he first shewed men the way how to make Wine. But letting this passe, we will speak now of that which the* Greeks *have written of this God.*

CHAP. I.

of Dionyſius, Priapus, Hermaphroditus, *and the* Muſes.

Cadmus ſent to ſeek *Europa*.

THe *Greeks* ſay that *Cadmus* was ſent out of *Phœnicia* by the King *Agenor*, his father, to ſeek his ſiſter *Europa*, with this charge, that he ſhould bring her back again unto him, or never return more into *Phœnicia*. Whenas then he could not find her, he quite abandoned his country, and went into *Bœotia*, where by the command of the Oracle he built *Thebes*. After that he married *Hermione*, the daughter of *Venus*, by whom he had *Semele*, *Ino*, *Antonoen*, *Agauen*, and *Polidorus*. *Jove* being taken with the beauty of *Semele*, in the ſhape of a man, deflowred her; but ſhe doubting that he was not a god, as he pretended to be, deſired him to lie with her in the ſame manner as he uſed to do with *Iuno*: *Jupiter* aſſuming the Majeſty of his Deity, deſcended unto her with thunder and lightning; ſhe great with child, being unable to indure the force thereof, was delivered of an abortive ſon, and expired in the fire. *Jupiter* gave the child to *Mercury*, to be carried to the Cave of *Nyſa*, which is between *Phœnicia* and *Nilus*, there to be carefully brought up by the Nymphes; ſo that from *Jove* and *Nyſa* he was called *Dionyſius*, as *Homer* teſtifies in his Hymnes, ſaying, *Nyſa* is ſeated on a mountain flouriſhing with goodly green trees, not far from *Phœnicia*, and neer to the overflowing of *Nilus*. They ſay that he was brought up by the Nymphes, that he was the Author of Vines and Wine, that he over-ran moſt part of the world, and civilized many Nations, for which he was held by all men in great honor and eſteem. Moreover he taught them what country could produce no Vines, to make a drink of Barley little inferiour to Wine, by many called *Zythus*, that is Beer or Ale. He leading an army about with him, conſiſting not only of men, but alſo of women, and inflicted condigne puniſhment on miſchievous and wicked men, amongſt the which was *Pentheus* and *Lycurgus*: He cauſed all the Townes of *Bœotia* in favour of his country to be made free, and built a City, calling it after his owne name, *Thebes*. Then paſſing with his army into *India*, he returned three years after with many rich ſpoils into *Bœotia*; he firſt of all others triumphed riding on an Indian Elephant. The *Bœotians*, together with the other *Greeks* and the *Thracians*, in memory of that his Indian expedition inſtituted unto him the ſacred *Trieterica*, where in many Cities of *Greece* the *Bacchanalian* women and Virgins every three years aſſemble together in companies, and running madly up and downe with javelins wound about with Ivy in their hands, they ſung hymnes in the honour of *Bachus*, and offered ſacrifices unto him. The invention of Wine was exceeding gratefull to men, as well for the pleaſant taſt thereof, as for that it renders the body more ſtrong and luſty. They ſay, that when pure Wine was given them at their meales, they prayed the gods to be propitious unto him that drank it, but when after their meales they dranc it mixed with water, they invoked *Jove* the Saviour, becauſe then it makes a man merry without intoxicating him. They ſay alſo, that the gods for things by them invented, deſerve to be adored by men, eſpecially *Dionyſius* and *Ceres*, the one for being the

Dionyſius his acts and benefits.

The ſacred *Trieterica*.

the Author of ſo delicious a liquor, and the other for finding out the uſe of corn. Some affirm, that there was another *Dionyſius*, far more antient then this, born of *Jove* and *Proſerpina*, and by many called *Sabaſius*: The ſacred myſteries of this god were in regard of the obſcenity thereof celebrated ſecretly and in the night. It is ſaid, that he firſt of all yoaked oxen together, and ſo with their labour plowing up the ground, he ſowed ſeed and reaped corne, in regard whereof they feigned him to have horns. But they affirm, that the laſt born of *Semele* was effeminate, and exceedingly given to pleaſure, and *Venus* ſport carrying about with him in his army a great number of women. They report alſo, that there were with him certaine Virgins, called *Muſes*, in whom this god did very much delight, becauſe they did excel in ſinging, dancing, and other kind of arts. He was followed likewiſe by *Silenis* his bringer up and tutor, who had inſtructed him in ſuch ſtudies, as incited him to vertue, glory, and martiall affaires. He uſed warlike armes in fight, covered over with Libards skins, but in times of peace and ſolemn feaſts, he cloathed himſelfe with ſoft and delicate apparrell, decked with flowers: when with drinking his head grew light and fell aſhaking, he bound it about with a Miter, whence he was called *Mitrophoros*: Kings afterwards inſtead of Miters wore Diadems on their heads; he was called alſo *Dimetera*, for that both the *Dionyſii* had one and the ſame father, but two mothers: howbeit the acts of the firſt were aſcribed to the laſt; wherefore poſterity being ignorant of the truth, and carried away by the likeneſſe of the name, thought there was but one *Dionyſius*. The name of *Narthica* too was attributed unto him for this cauſe: when Wine was firſt invented, men at their feaſts drunk it pure without water, ſo that growing drunk therewith, they fell upon one another with the ſtaves and clubs, which they uſually carried about with them, ſo that many were wounded, and many killed outright; for prevention whereof in the future *Dionyſius* ordained, that they ſhould drink leſſe, and carry none but wands in their hands. Many ſirnames are given to him by men from the things that he did; for ſome call him *Bacchus*, in reſpect of the women that followed him in a riotous manner: ſome *Lenæus*, from the preſſe wherein grapes are ſqueized: Others *Bromius*, from the thunder which happened at his birth, and *Brutius* likewiſe from the ſame cauſe: he was nam'd Triumpher, becauſe he was the firſt of all others that triumphed at his returne with many ſpoils into his country out of *India*. Furthermore he had many other ſirnames aſcribed to him, which are too long to recite, and impertinent to our hiſtory, they were ſaid to be of two formes, for that they were two *Dionyſii*, the firſt with a long beard after the antient faſhion, the laſt beautifull, young, and effeminate. Some attribute a double form unto him, becauſe drunkenneſſe makes men both angry and merry. The Satyres alſo, with whoſe dancing and tragedies he was delighted, he had always about him, ſo that between the entertainment of the Muſes, and the Satyres mirth and ſports, *Dionyſius* led a moſt contented and happy life. They will have him likewiſe

to be the inventer of Plays and Theaters, as also the institutor of musicall contentions. All such too as were verst in the exercise of Musick he made free, which course posterity, in imitation of *Dionisius*, observed, for all that apply themselves to Musick do obtain freedom. But so much shall suffice to have spoken of *Dionisius*: And now it will be a fit place to write those things which are delivered of *Priapus*, for they are contiguous to them of *Dionisius*. The antients doe feigne, that *Priapus* was the son of *Dionisius* and *Venus*, being induced thereunto by all likely conjecture, for that they which are given to wine are more prone to *Venus* then others. Many affirme, that those antients for the more secret denoting the privy member of a man, called it *Priapus*. Others say, how that member being the cause of the generation of men, was alwayes celebrated with immortall honor. The Egyptians writing of *Priapus*, say, that *Osiris* being treacherously killed by the *Titanes*, they divided his body into equall parts, and carried them closely to their homes, but his privy members by each of them rejected, they flung into the river: *Isis* afterwards having revenged her husbands death, and the *Titanes* slaine, caused diligent search to be made for her husbands body, and all the parts of it being found she composed them into the form of a man, which she gave unto the Priests to bury, and commanded them to worship *Osiris* as a god, but his privy member not being found, she caused the image of it to be hung up in the Temple, and injoyned them to adore it also as a god. Thus much of *Priapus* and his honor is delivered by the antient Egyptians: this God likewise is named by some *Phallus*, and by others *Typhon*; and he was not only worshipped in the Temples of Cities, but in the fields and country mansions, as the guardian of Vineyards and Orchards, and the punisher of stealers of fruit, like as in the ceremonies of *Dionisius*, so in all those well neer which were celebrated to this god, were mirth and plays used. Of the same beginning too divers think *Hermaphroditus* was, who they say was begotten by *Mercury* of *Venus*, and took his name from both his parents; they held this god to be of a promiscuous nature, being both man and woman, as also that he had the shape and delicate body of a woman, but exercised the function of a man. Many are of the opinion, that the birth of *Hermaphrodites*, which seldome happeneth, doth portend some good or evill. Now because in the jests of *Dionisius* we have made mention of the *Muses*, we judge this a fit place to speak more amply of them. Divers Authors, especially such as are most authentick, do aver, that they are the daughters of *Jove* and *Memory*; some few of the Poets, amongst whom is *Alcmeon*, make them the daughters of *Cælum* and *Terra*: they differ too about the number, for some say they are but three, and others that they are nine; but the best Poets (as *Homer* and *Hesiodus*, together with the like) do all agree that they are nine, for *Homer* saith, that they are nine, and of most exquisite beauty, but *Hesiodus* recounts their names: *Clio*, *Enterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia*, *Urania*, and *Calliope*, who is the noblest of them all. To each of these they attribute their offices in things belonging

Of Priapus.

Of Hermaphroditus.

Of the *Muses*.

longing unto musick, as poetry, melody, dancing, singing, Astrology, and other sciences. Many affirm that they were Virgins, because the discipline of vertue seems to be incorrupt. They will have them sirnamed *Muses*, for that they teach men good and profitable things, and whereof the unlearned are ignorant. Each of them had names ascribed unto them from their proper gift. For *Clio* is called so from the glory which arises out of the praises due to Poets. *Enterpe*, for the pleasure which hearers receive from commendable learning. *Thalia*, for that the praise acquired by Poets doth flourish a long time. *Melpomene*, from the melody wherewith the hearers are taken. *Terpsichore*, in regard of the delight which auditors take in the good proceeding from doctrine. *Erato*, for that learned men are beloved of every one. *Polimnia*, because glory renders Poets immortall for the sweetnesse of their songs. *Urania*, in regard she lifts up learned men to heaven, for glory and wisdome elevates the mind to the contemplation of celestiall things. *Calliope*, for that she is highly esteemed of by her auditors, in regard she excells all the rest in sweetnesse of singing.

CHAP. II.

of Hercules, *and his twelve Labours, together with all his other Acts, until the end of his life.*

After our speaking of the *Muses*, we will now declare the Acts of *Hercules*, which were so great, as none did ever equal them, or can hardly be expresst in words, wherefore it will be a very hard matter to describe them, and whosoever could do it well would deserve immortall praise. Whereas then by reason of the antiquity and wonderfullnesse of them many have not thought the writers thereof worthy of beliefe, it was needfull for those that were of most account amongst them to pretermit some of them, least if they should have delivered all, lesse credit would have been given to their history; for divers unadvised Readers too curiously examine antient things by the rule of those which now adayes are done, judging of *Hercules* his strength according to the weaknesse of the men of our times; so that moved with the too exceeding greatnesse of things acted, they attribute no faith to the Historian. But in those matters of antiquity that are so like unto fables, the truth is not to be sought out altogether with so much punctuality. For although we know that the *Minotaur* be not of that form as it is represented unto us in the Theaters, nor *Gerion* with three heads, yet we admit of those fables, and in favour of that god we increase his honour. For truly it seemes very unjust, that whereas *Hercules* whilest he lived, cleared the world of so many Monsters, men being unmindfull of those his benefits should malitiously detract from the praise which he had worthily acquired by his famous labours; and whereas posterity, for the excellency of his vertue, with one common consent attributed immortality unto him, we also should not observe the piety to that God which was left by tradition unto us by our fathers. But letting this passe,

It is an hard thing to describe the acts of *Hercules*.

paſſe, we will ſet forth his acts from the very beginning, both according to the Poets, and the moſt antient writers. They ſay that *Perſeus* was begotten by *Jove* on *Danae*, of him and *Andromeda* deſcended *Electrio*, who took to wife *Euridice*, and had by her *Alcmena*, ſhe being deceived by *Jupiter* brought forth *Hercules*, ſo that *Hercules* by his Fathers ſide was derived from the chiefeſt of the gods; wherefore he is to be eſteemed as well for his race, as for his vertue. It is further reported, that *Jove* reduced three nights into one for the begetting of this child on *Alcmena*; wherefore the ſpending of ſo much time therein was a great ſigne of his future ſtrength; nor did he lie with her ſo long out of any love to her, as he uſed to do with other women, but only for the procreation of this child; and knowing how chaſt ſhe was, he never offered to win her to his will, but taking upon him the ſhape of *Amphitrio* her husband, in that ſort beguiled her. The time of her delivery being come, it is ſaid how *Jove* foretold all the gods, that the child which was to be borne that day ſhould be King of the *Perſians*; with which ſpeech *Juno* being moved commanded her daughter *Lucina* to hinder *Alcmena's* delivery, ſo that *Euryſtheus* was brought firſt into the world. *Jupiter* by this means failing in his prediction, told *Juno*, that *Euryſtheus* ſhould be the King he had foretold, and that *Hercules* ſhould be ſubject unto him, untill ſuch time as he had performed twelve Labours which *Euriſtheus* ſhould impoſe upon him, after the which he ſhould be made immortall. *Alcmena* being brought to bed of *Hercules*, for feare of *Juno* hid him in a place, which now is called the field of *Hercules*, whither *Minerva*, together with *Juno* coming by chance, and taken with the beauty of the child, ſhe perſwaded *Juno* to give it her breſt to ſuck, which the child drawing with more violence then his age might ſeem to permit, *Juno* pained therewith threw him away from her; whereupon *Minerva* gave him to his mother to bring up. But was it not a marvellous thing, that the true mother which is naturally carried to the love of her child, ſhould expoſe him to the wide world, and the ſtepmother who uſually hates her ſons in Law, ſhould unwittingly preſerve him. *Juno* afterwards ſent two Dragors to deſtroy the child, who catching them by the throat, ſtrangled them both; for which his vertuous act, the *Argives* called him *Hercules*, whereas before he had to name *Alcæus*. He had other names impoſed upon him alſo by his parents, but this alone his vertue gave him. In the mean time *Amphitrio*, being driven from *Tyrinthum*, went unto *Thebes*, where *Hercules* brought up in all laudable exerciſes, and excelling in ſtrength of body, overcame all others in wraſtling, and ſuch like games. The firſt thing he did, being then but a beardleſſe Boy, was to free the *Thebans*, as it were in gratitude to his country, from the ſlavery they were in; For *Erginus*, King of the *Nimya*, holding them in ſubjection, did with much inſolence exact from them yearly an exceſſive tribute; but *Hercules* nothing afraid of the power of the Tyrant, manefully chaced out of the City all thoſe whom he had ſent to collect it; whereupon *Erginus* required *Creon*, King of *Thebes* to deliver up unto him the Authors of this ſedition, which he

Hercules his deſcent.

out

out of his dread of the Tyrant was about to perform, whenas *Hercules* exhorting all the youth of the City to joyn with him in recovering the liberty of their country, took all the armes that were in Temples of the gods, and dedicated to them by their Progenitors out of the ſpoiles of their enemies, and therewith armed them, for there were no other armes beſides to be found in the City, by reaſon the Inhabitants thereof upon *Erginus* his Edict, were deprived of them for prevention of their rebelling. After this *Hercules* hearing that *Erginus* approached to the City with an Army, marched forth againſt him with his followers, and incountring the King in a narrow place, where there was room but for a few to fight, he overcame and killed him, with the utter defeat of his whole Army, whereof ſome that eſcaped, flying to the City of *Orchomenus*, *Hercules* purſued them ſo cloſe, that he entred pell-mell with them thereinto, and after the burning of the King of *Nimya* his Pallace, quite ſubverted it. The fame hereof being diſperſed over all *Greece*, filled every one with wonder, and King *Creon* himſelfe admiring the valour of the youth, married him to *Megara* his daughter, giving him, as to his Son, the Government of the City. *Euryſtheus* likewiſe, King of *Argos*, hearing ſo much talk of him, ſent for him to maintain ſome Turnaments and games which he purpoſed to ſet up in *Argos*; but refuſing to goe unto him, *Jupiter* commanded him to obey *Euryſtheus*; whereupon going to *Delphos* to conſult with the god about it, the Oracle anſwered him, that he was injoyned to ſubmit unto the commands of *Euryſtheus*, untill he had performed twelve Labours, after the which he ſhould be made immortall. Howbeit *Hercules* would not for all that go unto him, for he thought it a thing unworthy of his vertue to ſerve one that was inferiour to himſelf; and therefore he held it to be both unfit and impoſſible for him to obey his father *Jove*, ſo that in this anxiety of mind *Juno* ſtruck him with madneſſe, and in the fury thereof he would have killed *Iolaus*, but he flying from him, he ſhot his own children that he had by *Megara* with his arrows, as if they had been his enemies. Then coming by little and little againe to his right wits, and ſo knowing the wickedneſſe he had committed, he took ſuch grief thereat, as he did nothing but mourn, and confining himſelf into his houſe, refuſed all comfort, and the converſation of men. At length time mitigating his ſorrows, he reſolved to yeeld obedience unto *Euryſtheus*, and ſo went unto him, who for his firſt Labour commanded him to kill the *Nemæan* Lion, which beſides the extraordinary hugeneſſe of his body had a skin ſo impenetrable, that he could not be wounded either with iron, ſteel, or ſtone, but was of neceſſity to be killed with ones hands. His chiefeſt abode was between *Mycena* and the *Nemæan* Wood, cloſe to the mountain, which by an accident was called *Triton*, at the foot whereof was his den, whereinto, whenas *Hercules* came unto him, he fled, but *Hercules* following him, after he had ſtopped up another mouth which the den had, taking him by the throat with his hands, he ſtrangled him, then fleying off his skin, he covered his body therewith againſt future perils. His ſecond labour was to kill the *Hydra* of *Lerna*, which had an hundred

Hercules attempts the recovery of his Countryes Liberty.

Hercules falls mad.

Hercules his firſt Labour.

The *Nemæan* Lion.

Hercules his ſecond Labour.

The Hydra.

hundred heads, whereof any one of them being cut away, two came up in the ſtead of it, for which cauſe it ſeemed impoſſible to prevaile over it; but *Hercules* to overcome this difficulty, willed *Iolaus* upon his cutting off a head to ſear the neck thereof with a firebrand to keep the bloud from iſſuing forth, by which meanes the Monſter being ſlaine, he annoynted his arrow heads with the bloud of it, whereby the wounds they made became deadly. His third Labour was to bring the *Erimanthian* Boar that waſted all the fields of *Arcadia* alive unto him, which commandement ſeemed very hard to performe, becauſe in aſſailing him a man was to be ſo circumſpect and wary, that in cloſing with the Beaſt he ſhould be ſure to hold him ſo faſt, as he ſhould not be able to ſpoile him with his teeth, as accordingly *Hercules* did, for he carried himſelf ſo providently in the action, that he brought him alive upon his ſhoulders to *Euryſtheus*, who was ſo terrified with the ſight of it, as he hid himſelf in a brazen veſſell. After the performance of theſe things, *Hercules* vanquiſhed the *Centaurs* upon this occaſion, *Pholus* was a Centaur, from whom the neighbouring mountain took its name; this ſame having entertained *Hercules* at his houſe, brought forth an Hogſhead of Wine that had been buried long before in the ground: It is ſaid that this wine was given to a certain *Centaur*, with a command, that this Wine ſhould not be medled withall, until ſuch time as one named *Hercules* chanced to be preſent. Now they ſay that in the fourth age after *Pholus*, calling to mind *Bacchus* his Injunction, digged up this Hogſhead in the honor of *Hercules*, and ſuch was the odour of this Wine, by reaſon both of the age, ſtrength, and excellent goodneſſe thereof, as the *Centaurs* thereabout became drunk therewith, and in that caſe ran furiouſly into *Pholus* his houſe to take it away by force from him, who thereupon in great fear hiding himſelf, *Hercules* alone oppoſed them all, notwithſtanding they were gods by the mothers ſide, had the ſwiftneſſe and ſtrength of an horſe, the force of a double ſhape, and the prudence of a man. Some of the *Centaurs* aſſailed him with Fir trees pluckt up by the roots, ſome with mighty great ſtones, others with firebrands, and others with huge Axes. *Hercules*, confident of his owne valour, bravely withſtood them. The Cloud, their mother aſſiſted the *Centaurs* much in this conflict, by powring downe a great ſhowre of rain, which did little hurt to them that had four feet, but made the ground ſlippery for him that had but two. The *Centaurs* were ſupported awhile by this aid, howbeit in the end *Hercules* prevailed, ſo that many of them being killed, he put the reſt to flight. Of thoſe that were ſlain, the chiefeſt were *Daphnis*, *Argeus*, *Amphion*, *Hippotion*, *Orios*, *Iſoples*, *Melanchetes*, *Thereus*, *Derpos*, and *Pyrixus*. Amongſt them that ſle! *Omados* ſuffered deſerved puniſhment afterwards, for offering in *Arcadia* to force *Alcinoe*, the ſiſter of *Euryſtheus*, *Hercules* killed him, to his eternall praiſe, for having ſo nobly revenged the wrong done to him that ſo hated him. *Pholus* going to bury the *Centaurs* his kinſmen, which fell in the fight, happened in plucking one of *Hercules* his arrowes out of one of them to wound himſelf with it, of which wound being incurable he died. Him did

Hercules his third Labour. The Erymanthian Boar.

Hercules his fourth Labour. The Centaurs.

Hercules fights with the Centaurs.

Hercules inter moſt magnificently under the mountain, which proved more glorious unto him then any monument; for from him the mountain, without any other inſcription was called *Pholes*. In the like manner *Chiron* the Centaur, that excelled in the art of Phyſick, was unwittingly killed by one of the ſame arrows. After this, *Hercules* was commanded to take the Hart with golden hornes, that exceeded all others in ſwifteneſſe, which he performed more by wit then by ſtrength; for ſome ſay that he caught him in a net, others ſay ſleeping, but many affirm that he took him by his footmanſhip with continuall running. Moreover *Hercules* being commanded to expell the birds out of the *Stymphalian* Lake, which devoured all the fruits of the neighbouring Regions, eaſily effected it by art and prudence; for not being able to overcome by force, in regard of their infinite number, wit was to be uſed: Wherefore he prepared a huge brazen table, which being ſtrucken upon, yeelded ſuch a dreadfull ſound, as it compelled the birds for fear to fly far away, whereby the Lake was for ever quite after freed from them. *Euryſtheus* ſeeing then that difficulties increaſed the glory of *Hercules*, injoyned him by vvay of diſgrace that he alone by himſelfe, vvithout the help of any other, ſhould cleanſe *Augeas* his ſtable, vvhich held three thouſand Oxen, and had not in thirty years been purged. *Hercules* ſcorning to imploy his ſtrength and hands in ſo vile a vvork, drevv the river of *Alpheus* through it, and ſo in one day quite cleanſed it. After this he took upon him to fetch the Bull out of *Creta*, vvhich *Paſiphae* loved, ſo that ſailing to that Iſland, by the aſſiſtance of King *Minos*, he ſeized upon the Bull, and brought him into *Peloponneſus*, dravving him along the Sea. All theſe things performed, he inſtituted the Olympick Games, to the honor of his Father *Iove*, in a place which he held to be moſt proper for the aſſembling of ſo much people as were to be there, ſeated in a Plain neer to the river of *Alpheus*. In all which Games (though of divers kinds) he was the generall Victor, and that too without any conteſtation at all, becauſe no man in regard of his known vertue and ſtrength durſt cope with him. For it is an hard matter to overcome mighty Champions, and ſtrong Wraſtlers in the uſuall places of exerciſe; and as difficult it is for ſuch as excell in ſmall light games, to contend with them that are well verſt in great ones. Wherefore theſe games inſtituted by *Hercules* are deſervedly to be accounted more excellent then others, becauſe they took their beginning from ſo worthy a man. Now the gifts which the gods gave unto *Hercules* for his vertue are not to be omitted; for when he had retired himſelf from the labours of war to reſt and quietneſſe, every one of the gods beſtowed a preſent on him, *Pallas* gave him an imbroydered Hood, *Vulcan* a Club, and a Breſtplate, either of them the ſingular workmanſhip of their ſeverall art, the one ſerving for the times of peace, and the other againſt the dangers of war; *Neptune* preſented him with horſes, *Mercury* with a Sword, *Apollo* with a Bow, and *Ceres* ſhewed him how to celebrate certain light myſteries for the expiation of the ſlaughter of the *Centaurs*. Touching the race of this god thus much; the firſt mortall woman that ever *Iove*

Hercules his fifth Labour. The Hart with golden horns.

Hercules his ſixth Labour. The birds *Stymphalides*.

Hercules his ſeventh Labour. *Augeas* his Stable.

Hercules his eighth Labour. The *Cretan* Bull.

The inſtitution of the *Olympick Games*.

Gifts beſtowed upon *Hercules* by ſeveral gods.

lsy withall, was *Niobe* of *Phoroneus*, and *Alcmena* the laſt, whom Writers affirm to be the ſixteenth in deſcent from the ſaid *Niobe*, in all which ſpace of time he begot men, but after her he would never touch any other, being out of hope of procreating one like unto him.

The Giants war againſt the gods.

Afterwards the Giants making war upon the gods neer to the Iſland of *Paleне*, *Hercules* fought in defence of them, and killed a great number of their enemies, whereby he obtained exceeding great glory. *Jupiter* tearmed thoſe alone Olympick gods that ſtood to and aſſiſted him, to the end that by this honorable ſirname the good might be diſcerned from the bad; and with that ſirname he dignified none that were born of mortall women, ſave *Bacchus* and *Hercules* alone, not only becauſe they were begotten by him, but for their equall love of vertue, and their many benefits conferred on mankind. *Jupiter* bound *Prometheus* for ſtealing fire from heaven, on mount *Caucaſus*, and ſet an Eagle by him, which fed continually on his liver, *Hercules* commiſerating the paine of him that was puniſhed, for his good to men, with an arrow killed the Eagle, and to having appeaſed the wrath of *Jove*, he freed his fellow benefactor from torment. Furthermore, he was injoyned to bring away from *Diomedes* King of *Thrace* his Horſes, which were ſo wild and fierce, that they were fain to make the Stable wherein they were kept of braſſe, and to tye them up with mighty iron chains; they were fed too, not with that the earth produceth, but with the fleſh of ſuch guеſts as chanced to come thither. *Hercules* to effect this, firſt of all feed on *Diomedes*, and as he had done to others, he gave him to be eaten of his own Horſes, then making them more tame, he carried them to *Euryſtheus*, who conſecrated them to *Iuno*, and the race of them continued unto the time of *Alexander* the Great. Afterwards he ſailed with *Iaſon* to *Chalcos* for the golden Fleece, but of this we ſhall ſpeak more in fit place. Moreover being commanded by *Euryſtheus* to bring him the Belt of *Menalippe* Queen of the *Amazons*, he ſet forth with an army againſt her, and paſſing to the *Euxine* Sea, he entred into the river of *Thermodon*, and neer to *Themiſcyra*, the Royall City of the *Amazons*, he pitched his Tents. Having firſt of all demanded that Belt of them, and they denying it, he joyned battell with them, wherein he fought to incounter only thoſe that were moſt famous amongſt them for warlike feats, whereof the firſt was *Aella*, who from her ſwiftneſſe took that name, but he proving more ſwift then ſhe killed her in fight. The ſecond was *Philippis*, whom he made an end of with one only blow. The third *Harpoe*, who it is ſaid had ſeven times the better of her enemy in ſingle combat, and yet was ſlain by him. The fourth was *Eribya*, who was ſo ſtrong and expert in armes, that ſhe alwayes refuſed the aſſiſtance of any, but meeting with a ſtronger then her ſelf ſhe was killed by *Hercules*. After theſe, he took away the lives of *Celeno*, of another *Euribya*, of *Phœbe*, and of *Artemis* the Huntreſſe: The next that fell under his ſword, were *Deranira*, *Aſteria*, *Marpe*, *Termeſſa*, and *Adippe*, who having ſworn perpetuall virginity, *Hercules* to keep her from breaking her oath, abridged her dayes. He deprived likewiſe *Menalippe*, who was a Lady of admirable ſtrength, of her

Hercules his firſt Labour. *Diomedes* his Horſes.

Hercules his expedition againſt the *Amazons*.

her Crown; and in concluſion put all the reſt to flight; whom he purſued in ſuch manner, as he utterly deſtroyed the whole Nation of the *Amazons*. Of ſuch priſoners as he took he beſtowed *Antiope* on *Theſeus*, and having taken from the Queen *Menalippe* her Belt, he ſet her at liberty. The tenth Labour impoſed by *Euryſtheus* on *Hercules* was, that he ſhould bring unto him *Geryons* Oxen, which in a certain place of *Spain*, ſcituate on the Ocean, were kept and fed. *Hercules* knowing that this exploit was a matter of great difficulty & danger, prepared forces fit for the execution thereof. Now the reaſon why *Euryſtheus* put him upon it was, the hope he had he would never be able to bring it to paſſe, in regard it was bruited over all the world, that *Chryſaurus* (ſo named from his riches) who commanded all *Spain*, had three mighty ſons, excelling as well in ſtrength of body, as in feats of armes, beſides a great army compoſed of valiant and choice ſouldiers. Nevertheleſſe *Hercules*, mindfull of his former brave acts, went confidently on, and raiſed an army in *Crete*, becauſe he conceived that from thence he might eaſily tranſport it to what place he pleaſed; for that Iſland is ſo ſeated, as one may conveniently ſail from it to any part of the world. Moreover the *Cretans* had before heaped many honors on *Hercules*, for that he had ſo freed their Iſland from all wild beaſts, that there was neither Beare, nor Wolfe, nor Serpent, nor any other ſuch like offenſive thing to be found in it: And this he had done for the Iſland, only in conſideration of his Father *Jove* being born, and brought up in it. Sailing then from *Crete* into *Lybia*, where firſt of all being provoked by him to a ſingle combat, he ſlew *Antæus*, who was a man famous for his wonderfull ſtrength, and skill in wraſtling, for he had killed many ſtrangers in fighting with him. Then having freed thoſe parts of *Lybia*, which he had ſubdued from the wild beaſts, whereof they were full, he cauſed the ground to be tilled, and planted Vines, Olive, and many other ſuch like fruit trees in them, ſo that *Lybia*, which before thorough the multiplicity of wild beaſts was deſert, and in a manner deſolate, he made fruitfull and habitable, inſomuch that it gave place to no other region for fertility. In like manner alſo he rendred the Cities where he came happy, by cutting off vile and wicked perſons, and ſuch inſolent great ones, as tyrannized in them. They ſay, that the reaſon why *Hercules* did ſo much hate, and deſtroy wild beaſts and impious men, was becauſe the Serpents would have killed him whenas he was an infant in his cradle; and for that coming to be a man, he was ſubjected to the proud command of ſo unjuſt a Lord as *Euryſtheus* was, which injoyned him to undertake moſt unreaſonable things. After the death of *Antæus* he marched into *Egypt*, where he ſlew the King *Buſiris*, who took delight to do ſo unto all ſtrangers that came unto him. Then having paſſed over the dry barren lands of *Lybia*, and met with a fruitfull ſoil, he built a City, that from the multitude of gates that it had, was called the hundred gates, which continued in being, untill that of late times it was taken and ſubverted by the *Carthaginians*. After this, having run over the greater part of *Lybia*, *Hercules* arrived at the *Gades*, ſeated in the Ocean, where on each ſide of the continent he

Hercules his tenth Labour. *Geryons* Oxen

Chryſaurus King of *Spain*, and his three Sons.

placed a Pillar, and ſo paſſing into *Spain* with his army, he diſcomfited *Chryſaorius* his three ſons, and their three great Armies, by which means *Spain* being ſubdued by him, he brought away *Geryons* Heard of Cattell, and in his way homeward meeting with a certaine King of the Spaniſh Nation, who was an exceeding juſt and vertuous man, he was received by him with much honor, in regard whereof he preſented him with part of thoſe cattell, which he dedicating to *Hercules*, ſacrificed every year one of the faireſt Bulls that came of them unto him, and of that ſacred Race there remains ſome in *Spain* unto this day. Now having made mention of *Hercules* his Pillars, I hold it fit to ſpeak ſomewhat more amply of them. There are two Mountains a little within the Ocean, that are ſeated the one on the one ſide, and the other of the other ſide of the entrance into the Mediterranean Sea, upon each of which *Hercules* erected a Pillar: And ſome ſay, that deſiring to leave behind him an eternall monument of his name, he caſt down ſo much earth from either mountain, as he rendred the paſſage of the Sea, which before was between both the continents indifferent broad, ſo ſtrait & long, that Whales could never ſince paſſe into our Sea, to the end the glory of that great work of his might continue for ever unto poſterity. Others affirm, that thoſe two Mountains being conjoyned before he cut a way thorough them for the Ocean to paſſe into our Sea: but this I will leave to every one to believe as he thinks fit. How ſoever he did ſuch another like work in *Greece*; for from thoſe places in *Theſſalia*, neer to the river *Peneus*, called *Tempe*, he drew away by trenches, the ſtanding waters wherewithall they were covered all over before, and ſo made them excellent good ground. But he did the contrary in *Bœotia*, for he cut the river of *Mineus* in ſuch ſort, as it overflowed all the neighbouring fields, and made them a ſtanding poole. That which he did in *Theſſalia* was in the favour of the *Greeks*, but this he did in revenge, for that the *Bœotians* had taken certain *Thebans*, and made them ſlaves. Having then placed in *Spain* the chiefeſt of the country for Governours thereof, he paſſed into *Gallia Celtica* with great forces, and running over all that Province, he brought to condigne puniſhment all ſuch as moſt unhoſpitably uſed to make away ſtrangers, and then built a goodly City named *Alexia*, which was quickly peopled by the adjoyning inhabitants, who flocked thither in great multitudes of their own accord, but ſurpaſſing thoſe in number that were planted there by *Hercules*, they not long after brought that City to be barbarous; howbeit it is ſtill held in great honor by the *Celtæ*, as the Metropolis of all *Celtica*. This City remained from the firſt foundation thereof, unto theſe times free, but of late it was by *Cæſar*, who for his noble acts is tearmed a god, taken, and together with all the other parts of *Celtica*, reduced under the obedience of the Roman Empire. From thence marching on towards *Italy*, and taking his journey over the Alpes, he made the way, which before was very rugged and difficult, ſo plain and eaſie, that as well Armies as Carriages might conveniently paſſe thorough it with ſafety, and having with the ſlaughter of their Leaders defeated the barbarous Montaigneiers, who

Hercules his Pillars.

That which *Hercules* did in *Gallia Celtica*.

Alexia, the Metropolis of *Gallia Celtica*.

Hercules his expedition into *Italy*.

who uſed to rob all paſſengers, he rendred the way ſecure unto poſterity. Leaving then the Alpes, and that which is now called *Gallia* behind him, he paſſed thorough *Liguria*, a rough and barren country, notwithſtanding all the induſtry which the Inhabitants thereof uſe, in manuring and husbanding of it, howſoever they reap this benefit by their paines taking therein, that they become more luſty and ſtrong, for with their ſpare diet, and labour in tilling of their grounds, they grow ſpriteful, active, and able men, eſpecially for the wars. The women too apply themſelves to husbandry as well as the men, working with them together by turnes. And there is a ſtrange thing reported of one of them, who being great with-child, and falling in labour where ſhe was at work, ſhe made no more ado, but ſtepping aſide a little to a place thereby, where certain thick buſhes grew, ſhe was ſtraightway delivered of her child without crying out, or making any lamentation at all: then lapping it in a few green leafs, and ſo leaving it laid upon the ground, ſhe returned back to her work again, not ſo much as ſpeaking a word of the matter; which notwithſtanding was diſcovered by the wayling of the infant: howbeit ſhe continued on ſtill working, in regard he that had the overſight of them would not permit her to give over; but at length moved with pitie, he paid her her wages, and diſmiſſed her. *Hercules*, having left the Ligurians and Tyrrheniens, came to the river of Tyber, whereas Rome now is, and was many years after built by *Romulus* the ſon of *Mars*. The Aborigenes did then inhabit that, which at this day is called Mount Palatine, being but a very little city; where the chiefeſt amongſt them was *Potitius* and *Pinarius*, who entertained *Hercules* as a gueſt with much honor. The monuments of theſe two men remaine at *Rome* untill this very age; for amongſt the Nobility, the Houſe of the *Pinarians* is accounted as it were the antienteſt. And there is ſtill likewiſe in Mount *Palatine* a pair of ſtone winding ſtairs, belonging to the *Potitii*, and from them called *Potitia*, neer to the Houſe which at that time was that wherein *Potitius* dwelt. It is ſaid that *Hercules* promiſed the *Palatines*, for the noble reception they had given him, that they ſhould abound with all happineſſe, if after he was tranſlated unto the gods, they would offer the tenth of their goods unto him, a cuſtome which hath been obſerved there untill now; for many Romans, not onely of mean ability, but ſuch as were of moſt wealth, vowed the tenth of their goods to *Hercules*, and after they came to greater riches, there were amongſt them, whoſe tenths in that kind amounted to four thouſand talents. *Lucullus*, who was held to be a man of the greateſt eſtate in *Rome*, dedicated the tenth part thereof to *Hercules*, keeping continually beſides open houſe to all comers. Moreover the antient Romans built a goodly Temple neer to the river of *Tyber*, to *Hercules*, wherin the ſaid tenths were offered unto him. Paſſing then from *Tyber* by the *Italian* Coaſt, he came to the *Cumæan* field, where it is ſaid were men above meaſure great and ſtrong, who for their exceeding wickedneſſe were tearmed Giants. This fame is called the *Phlegræan* field, from the mountain *Veſuvius*, which in times paſt vomited out great flakes of fire,

The *Ligurians* very laborious.

The *Aborigines*.

Hercules his tenths.

fire, like unto that of *Ætna* in *Sicilia*, retaining ſtill many marks of that antient fire. The Giants being acquainted with the arrivall of *Hercules*, gathered together their forces, and truſting in their ſtrength, went forth to incounter him, whereupon enſued a fierce conflict between them, but *Hercules* by the help of the gods that aſſiſted him prevailed, and having ſlain the moſt part of them, he cleared that *Region* from the cruelty and oppreſſion of ſuch Monſters. It is written, that thoſe Giants were ſaid to be the ſons of the earth, in regard of their huge ſtature and bulk of body. Thus much of the Giants which were vanquiſhed in the *Phlegræan* field, according to the report of many, whom *Timæus* the Hiſtorian doth follow. Being departed from this place towards the Sea, he performed a notable work at the Lake named *Avernus*, between *Miſenus* and *Dicæarchius*, which in reſpect of its hot waters is ſacred to *Proſerpina*: It is in circuit five furlongs, but the depth of it is incredible; and though the water the reof is very clear, yet ſeems it to be of a Sky colour. They ſay, that in antient times, which afterwards was not uſed, they were wont to conjure up internall ſpirits there. This Lake running into the Sea, *Hercules* is ſaid to pen up with mighty banks from doing ſo, and the way made above it to the Sea was afterwards called *Hercules* his way. Marching from thence, he arrived at a certain rock in the country of the *Poſidoniats*, where they feign a kind of miracle happened. There was an Hunter living in that place, named *Andragathia*, that always uſed before to hang up the heads and feet of all the game that he took on trees, as an offering to *Diana*; but having at laſt killed a huge wild Boar, contemning the goddeſſe, he dedicated onely the head unto her, and tying it on a certain tree, to avoid the heat of the day, he laid himſelf to reſt about noon in the ſhadow thereof, and falling aſleep, the head of the Boare being ſtrangely unlooſened of it ſelfe, tumbled down juſt upon the man, and killed him; whereat we are not to wonder, ſince it is well known, that this goddeſſe hath many times inflicted condigne puniſhment on wicked perſons. But it fell out otherwiſe to *Hercules* in regard of his piety, for when as he came to the confines of the *Rhegiens* and *Locriens*, and weary of his journey, had laid himſelf down to ſleep, he was ſo diſquieted with the creaking of the Graſhoppers, that he beſought the gods to drive them from thence: his prayer being heard, not only then, but never afterwards was any of them ſeen again thereabout. Repairing then to the ſtreight of the Sea, which is not above thirteen furlongs broad, as *Timæus* affirmes, he tranſported his Cattell over it into *Sicilia* by ſwimming, and himſelf by holding one of them by the horn. Now deſiring to ſurround *Sicilia*, he went from *Pelorus* to the mountain *Erix*, where it is ſaid, the Nymphs brought him hot water to bath and refreſh his body withall, ſome of them being ſirnamed *Lymertæ*, and the reſt *Geptæ*, from the places of their reſidence. *Hercules* coming neer to the Territories of *Erix* the ſon of *Venus* and *Butes*, who was King of that part of the country, he made him a challenge to wraſtle with him, which being accepted of by *Hercules*, *Erix* for the prize of their contention propounded his State, and *Hercules* his Cattell, wherewith *Erix* diſpleaſed at the firſt ſaid, that his Cattell were no way in value to be compared with his State; but *Hercules* anſwering, that his Cattell were of more worth by far then it, becauſe if he loſt them, he ſhould then loſe immortality: *Erix* was contented therewith, and being overcome was diſpoiled of his country, which afterwards he gave freely to the Inhabitants thereof, upon condition that they ſhould enjoy the whole benefit ariſing from it, untill ſuch time as one of his poſterity ſhould arrive there, which accordingly happened: For many ages after *Doriæus*, the *Lacedemonian*, ſailing to *Sicilia*, poſſeſſed himſelfe of that country, and built the City of *Heraclea*, in honor of *Hercules* his Progenitor, which in a ſhort time growing to great wealth, the *Carthaginians*, as well out of envy, as for fear, that increaſing in power, it might work ſome prejudice to their Empire, beſieged it with mighty forces, and after the taking thereof, utterly deſtroyed it, but of this I will ſpeak more at large hereafter. *Hercules* then having ſurrounded *Sicilia*, came to the place where now *Syracuſa* is, and hearing that which is reported of the rape of *Proſerpina*, and her companions, he ſacrificed a very goodly bull to them at the river of *Cyane*, and ordained that the like ſhould be done every year by the Inhabitants to the honor of that goddeſſe in the ſame place. Paſſing afterwards further into the land with his Cattell, he was incountred by the *Sicam*, who after a cruell conflict were vanquiſhed by him, and many of them ſlain, amongſt whom it was ſaid there were certain famous Captains, which have held the honor of Heroes untill our time, namely, *Leucaſpis*, *Pedicrates*, *Buphonus*, *Glychatas*, *Butcus*, and *Crytides*. Then proceeding forwards into the Territories of the *Leontines*, and much taken with the pleaſantneſſe of the country, he left many monuments of his being there behind him; whereupon the *Agrenai* inſtituted ſolemn feaſts unto him, as to an Olympian god, and though before he had forbidden the ſame, yet by the perſwaſion of the Oracle he ſuffered it then to be done, as a preſage of his future immortality. Now whereas there was a ſtony way not far from the City, the Cattell made an impreſſion therein with their feet, as if it had been in wax; and the like befalling unto *Hercules* himſelf alſo, he thought that now his tenth Labour was conſumated, in regard whereof he willingly accepted of the ſacrifices which the Inhabitants offered unto him, as due to his immortality. The *Leontines*, to ſhew themſelves thankfull for the benefits which he had conferred on them, cauſed a great Lake to be digged before their City, four furlongs in circuit, which they called by his name; and where the print of his and his Cattells footſteps were, they built a Temple to *Geryon*, by the Inhabitants to this day honored. *Hercules* alſo erected a Temple to his Nephew *Iolaüs*, and taught them what honors they ſhould do, and what ſacrifices they ſhould offer yearly unto him, which are ſtill obſerved: For all the young men of that City do from their birth let their haires grow, as ſacred unto *Iolaus*; untill they render that God propitious unto them with bounteous Oblations, and the force of this cuſtome is ſuch, that

The Giants overcome by *Hercules*.

The Lake of *Avernus*.

Andragathia the Hunter.

Hercules his coming into the country of the *Leontines*.

that if thoſe young men do neglect the performance thereof, they become dumb, and as it were dead; but preſently upon the ſolemnizing of thoſe Rites they grow perfectly wel again. The Inhabitants of that country do call that Gate of the Temple where theſe ſolemnities are celebrated, *Heraclea*. They inſtituted moreover yearly wraſtling Games, and horſe-races, whereunto both free men and ſlaves were admitted; and they taught their ſlaves in private how to performe thoſe Rites to that God with feaſting and dancing. From hence *Hercules* repaſſing with his Cattell into *Italy*, upon his landing there, ſlew the *Lacrinien* thief that had ſtoln ſome of them from him, and having unwittingly with one of the blowes that he gave him killed *Croton* his friend, he buried him very magnificently, and erected a ſumptuous Sepulcher over his body, foretelling unto the Natives of the place, that in future time a Noble City ſhould be founded there, bearing his name. Travelling on foot then about the Adriatick Gulph, he paſt over firſt into *Epirus*, and from thence into *Peloponneſus*.

Hercules His eleventh Labour, to bring *Cerberus* out of hell.

His tenth Labour being ended, he was enjoyned by *Euryſtheus* to bring *Cerberus* out of hell into our world, for the performing whereof, he went to aſk counſell at *Athens*, where he was initiated in the myſteries of *Eleuſina* of which at that time *Muſeus*, the ſon of *Orpheus* was Prieſt. But ſince we are fallen on the name of *Orpheus*, it will not be amiſſe to ſay ſomewhat of him. *Orpheus*, a *Thracian* by birth, was the ſon of *Oagrus*, and ſurpaſſed all that ever were in muſick and poetry; for he did ſo excell in melody and ſweet ſinging, that he was ſaid to draw wild beaſts and trees to the hearing of him. Being given to learning and Theology he travelled into *Egypt*, and having there attained to the knowledge of many things, he became the moſt learned of all the *Greeks*, as well in the ceremonies of the Gods, as in Theology, Poetry, and Muſick. Moreover he accompanied the *Argonauts* in their voyage, and for the love of his wife deſcending into hell, he by the ſweetneſſe of his harmony obtained of *Proſerpina*, that ſhe being dead might be reſtored to him againe alive. Which *Bacchus* did alſo once before, for it is ſaid that he drew his mother *Semele* from hell, and enduing her with immortality, ſirnamed her *Theione*. Let us now return unto *Hercules*, who, as the fables report, being come into hell, was received of *Proſerpina* as a brother, and by her favour freeing *Theſeus* and *Pirithous* from their bonds, rendred them again unto the world. Beſides, againſt the opinion of all, he drew up *Cerberus* bound into the ſight of men. Laſtly, being commanded to fetch the golden apples of the *Heſperides*, he paſſed into *Lybia*. But concerning theſe apples writers doe very much vary: for ſome affirm, that in the garden of the *Heſperides* the golden apples were guarded by a terrible Dragon. Others, that there were in the *Heſperides* certain ſheep of an exquiſite beauty, in regard whereof the Poets ſaid their Fleeces were of gold, as *Venus*, in reſpect of her excellent form, is called golden *Venus*. Many will have the wooll of thoſe ſheep to be of a colour like unto gold, and therefore term them ſo, and the Dragon to be the care of the Shepheards, who being luſty and ſtrong of body preſerved their flocks from thieves: Howſoever, and be it as it will, whenas *Hercules* had ſlaine the Guardian of them, and brought the golden apples to *Euryſtheus*, he for the performance of ſo many Labours, did according to the prediction of *Apollo*'s Oracle expect life immortall. But I hold it not fit now to pretermit that which is delivered touching the originall of the *Atlantides* and *Heſperides*. There were two brothers in *Heſperia* of much fame, *Heſperus* and *Atlas*, who had goodly ſheep, that were of colour almoſt like unto gold, from whence the Poets took occaſion to talk of golden apples: They ſay that *Heſperus* had a daughter named *Heſperis*, whom he married to his brother, and from her was that Region called *Heſperia*. *Atlas* had by her ſeven daughters, which from the father were ſtiled *Atlantides*, and from the mother *Heſperides*. With theſe ſame, excelling in beauty and wiſdome, *Buſiris*, the King of *Egypt* falling in love, ſent Pyrats thither to take them by force, and bring them unto him. About which time *Hercules* having performed his ſecond Labour, killed *Antæus* in *Libia*, who overcome all his gueſts in wraſtling, and inflicted condigne puniſhment on *Buſiris*, that in *Egypt* ſacrificed all ſtrangers that arrived there to *Iupiter*. Then paſſing over *Nilus* into *Ethiopia*, he ſlew *Emathiones*, the King thereof in a battell, whereof he had the better. Laſt of all purſuing thoſe Pyrats which had ſtoln away the *Atlantide* Siſters out of a Garden where they were ſolacing themſelves, and overtaking them in a certain place whither they were fled with them by Sea, he killed them all, and reſtored the Virgins to their father; for which benefit *Atlas* not only preſented *Hercules* with gifts anſwerable to the merit thereof, but alſo taught him *Aſtrology*, wherein he had beſtowed ſuch pains and ſtudy, that he came to find out the ſphere of the ſtars, for which he is ſaid to hold up the heavens with his ſhoulders: And *Hercules* tranſporting the knowledge of the ſaid ſphere into *Greece*, obtained great glory thereby, and for it was alſo reported to have helped *Atlas* to ſuſtain the heavens. Whileſt *Hercules* was imployed in this manner, the remainder of the *Amazons*, as they ſay, aſſembled all in one body together about the river of *Thermodon*, to make war upon the Grecians, in revenge of the injuries they had received from them at ſuch time as they were vanquiſhed by *Hercules*, but eſpecially for the taking of their Queen *Antiope* (or *Hippolyta* according to others) by *Theſeus*. Wherefore relying on the aid and power of the *Scythians*, they ſailed with a mighty army over *Boſphorus* into *Thrace*, and from thence paſſing thorough *Europe* into the Attick land, they pitched their tents in that place, which was afterwards called the Amazonian field. *Theſeus* being advertiſed of their arrivall, drew forth all the forces of the City of *Athens*, and with *Antiope* the Amazon, by whom he had his ſon *Hippolytus*, marched againſt the enemy, with whom entring into battell he remained victorious; a great part of the Amazons being ſlaine in the place, and the reſt chaced out of the Attick Territories. *Antiope*

Hercules his deſcent into hell.

Hercules His twelfth Labour to fetch The golden apples of the *Heſperides*.

A digreſſion concerning *Orpheus*.

Atlas.

Antæus.

Buſiris.

Emathion.

The Amazons exedition into the Attick Land.

likewiſe fighting bravely for her husband, there loſt her life. Thoſe *Amazons* which eſcaped from the battell utterly deſpairing the recovery of their country, fled into *Scythia*. But becauſe we have written of theſe things before, we will return to *Hercules*. Having finiſhed his Labours, he was told by the Oracle, that for his full attaining of immortality, he was to ſend a Colony unto *Sardos*, whereof his ſons the *Theſpiadæ* were to be heads, which he accordingly did, but in regard they were young, he appointed *Iolaus* his Nephew to accompany them. Now, that the originall of this Colony may better appear, we hold it neceſſary to declare the deſcent of theſe ſons of *Hercules*. *Theſpius* was a Noble man of *Athens*, and the ſon of *Erietheus*, who ruling over that country, which bears his name, begot on ſeverall women fifty daughters. *Hercules* being yet a youth, but of a ſtrong conſtitution of body, and deſiring to have iſſue by them, invited their father to a Sacrifice, where he plied him with ſuch ſtore of good wine and delicate meat, as he remained ſenſeleſſe, and in a manner dead therewith; in the mean time ſending for his daughters, he lay with them one after another, and begat fifty ſons on them, called by a common name *Theſpiadæ*, who with an army under the conduct of *Iolaus*, according to the command of the Oracle, went all of them to plant that Colony, two only excepted, which ſtayed behind at *Thebes*, whereof the Progeny continue yet to this day in great honor there, and are called *Demuchi*, that is, the chiefe of the City. The reſt of them, together with many Voluntiers, ſailed to *Sardinia*, where being arrived, *Iolaus* ſeated himſelfe in the moſt Champion part of that Iſland, named from him at this preſent *Iolæum*; and did not only improve it exceedingly with manuring it; and planting great ſtore of fruit trees therein, but rendred his people alſo very warlike. This Iſland became afterwards ſo fruitfull, that the Carthaginians underwent many fights and dangers for the obtaining of it. But this ſhall be ſpoken of in due place. *Iolaus* having ſetled his plantation, and ſent into *Sicilia* for *Dædalus*, adorned it with many excellent works, which remain untill now, and are called after the workman *Dædalia*. He erected alſo great and ſumptuous places of exerciſe, Courts of Juſtice, Temples, and other edifices, whereby a City is made more laſting and happy. He ſtiled the people after his own name *Iolaii*, the *Theſpiadæ*, who reverenced him as their father, yeelding him that honor; for in regard of his parent-like care of them, they ſo loved him, that they called him by the name of father, whence it came to paſſe, that in after-times whenas any offered ſacrifice to that God, they called *Iolaus* father, even as the Perſians did *Cyrus*. *Iolaus* then returning into *Greece*, touched on *Sicilia*, where making ſome ſtay, many of his company taken with the pleaſantneſſe of the place, mixed themſelves with the *Sicani*, and abode in the Iſland, very much made of by the Inhabitants. To *Iolaus*, who had with much glory left in divers places memorable monuments of his benefits, did many Cities build Temples, and perform divine honors. Now there happened in that Colony a marvellous thing to tell. It was

The Colony of the *Theſpiadæ*.

Sardinia improved by *Iolaus*.

was anſwered by the Oracle, that this Colony ſhould continue for ever in liberty, which remains true, even untill our days, for the barbarous people of the country through long tract of time exceeding far the Colony in number, rendred them alſo barbarous like themſelves, ſo that all of them together in ſucceeding ages withdrew to the rough mountains, where digging them habitations in the earth, they lived with the milk and fleſh of their Cattell, whereof they had great ſtore, far from the ſtrife of war, inſomuch that both the Carthaginians and Romans did oftentimes afterwards ſet upon them with armes in vain. But let us return again now to *Hercules*. Whenas he had performed all his Labours, he gave his wife *Megara* to *Iolaus* for the fatherly good offices which he had done unto his ſons, being perſwaded that it would not be ſafe for him to have any more children by her, wherefore deſiring to have another, leſſe ſuſpected then ſhe, upon whom he might beget ſome, he went and demanded in marriage *Iole*, the daughter of *Eurytus*, King of *Oechalia*, who in regard he had repudiated *Megara*, anſwered, that he would adviſe upon it with a purpoſe to refuſe his motion, which *Hercules* perceiving, and moved with indignation thereat, carried away *Eurytus* his horſes. *Iphiclus* the ſon of *Eurytus* ſuſpecting the matter to be as it was, went into *Tyrinthus* to ſeek them, where *Hercules* willed him to go up into a certain high Tower, and from thence to ſee if he could deſcry them feeding any where thereabout; but when he had ſaid, that he could not diſcover them (for the horſes were hid in another place) *Hercules* accuſing *Iphiclus* for wrongfully charging him with theft, caſt him down headlong from the Tower, and broke his neck; for which wicked fact *Hercules* being puniſhed with a grievous diſeaſe, went to *Neſtor* at *Pylus*, deſiring him to purge him from that murther; he conſulting thereupon with his ſons about it, all of them, except *Neſtor* the youngeſt, concluded that it was not fit to be done, inſomuch that he went to *Deiophobus*, the ſon of *Hippolytus*, perſwading him to expiate his offence: But whenas he neither could do him any good, he had recourſe unto the Oracle of *Apollo* concerning it, who anſwered him, that he ſhould eaſily recover, if he cauſed himſelfe to be ſold for a juſt price, and gave the money thereof accrewing to *Iphiclus* his children. Being conſtrained then to obey the Oracle, he ſailed with ſome of his friends into *Aſia*, and there was by them of his own accord ſold, and ſo became the ſlave of *Omphale*, the daughter of *Jardanus*, Queen of *Lydia*: Then having ſent the money for which he was ſold unto the children of *Iphiclus*, he was reſtored to his former health. Continuing thus in the ſervice of *Omphale*, he freed all her country from thieves, eſpecially from thoſe which were called *Cercopes*, that had mightily infeſted it with their robberies, of whom he killed part, and the reſt delivered up bound unto *Omphale*. *Sylus* alſo, who forced all travellers to work in his Vineyard, he ſlew with a ſpade. Moreover he deſtroyed the City of the *Itones*, which was a receptacle of all ſuch as were enemies to *Omphale*. At length the vertue of *Hercules*, and who he was, being known to *Omphale*.

Hercules becomes the ſlave of *Omphale*.

phale, ſhe made him free, and conceived a ſon by him named *Lamo*: he begat another ſon likewiſe upon a ſlave ſervant, whileſt he himſelf was a ſlave, called *Cleolaus*. After all this, being returned into *Peloponneſus*, he went with an army to *Troy*, againſt *Laomedon* the King thereof, becauſe he had defrauded him of the horſes which he had promiſed him for killing of a Sea-Monſter, at ſuch time as he accompanied *Jaſon* in his voyage, whereof we will ſpeak more at large when we come to treat of the *Argonauts*. But thinking the time now proper to be revenged, he ſailed thither, as ſome ſay, with eighteene great ſhips, but according to *Homer*, only with ſix, for he introduceth *Thlepolemus* his ſon, ſaying, that *Hercules* his father in revenge of the horſes kept from him by *Laomedon*, with ſix ſhips, and a few armed men took the City of *Ilium*. *Hercules* being arrived at *Troy*, marched with his forces againſt the City, leaving *Oileus* the ſon of *Amphiaraus* Commander in chief of his Fleet. *Laomedon* prevenced by the ſuddain incurſion of his enemies, aſſembled together all the power he could make in ſo ſhort a time, and with it went to aſſaile the ſhips, hoping if he could burn them to give an end to the war. *Oileus* ſet forth to incounter him, and in the battell betweene them being ſlain, his men fled unto their ſhips, which with all ſpeed they lanched far from the ſhore. *Laomedon* returning back, entred into fight with *Hercules* neer unto the City, wherein both he himſelf, and many others were killed. *Hercules* having taken *Troy* by force, put very many of the Inhabitants to the ſword, but to *Priamus*, becauſe he alone of all *Laomedons* ſons had counſelled the delivery of the promiſed horſes, he gave his fathers Kingdome. He beſtowed *Heſione*, the daughter of *Laomedon* on *Telamon*, whom alſo he honored with a Crown for his noble valour, as being the firſt man that entred the City when it was aſſaulted. Returning into *Peloponneſus*, he made war on King *Augeas* for defrauding him of his promiſed reward, and fighting with him, whenas he could not prevaile over him, he retired to *Olenus*, where at a marriage betweene *Hippolita* the ſaid Kings daughter, and *Anaxius*, *Hercules* being an invited gueſt to the nuptiall feaſt, ſlew *Eurytion* the Centaur for offering violence unto the Bride. After this, *Hercules* going again to *Tirynthus*, and there accuſed by *Euryſtheus* for conſpiring againſt him, was together with *Alcmena*, *Ephidea*, and *Iolaus*, forced by his command to depart from thence, ſo that he repaired with them into *Arcadia* unto *Pheneus*, where underſtanding that *Eurythus* of *Eugea* conducted *Neptunes* ſolemn ſhew from *Elis* to *Iſthmus*, he neer to *Cleonæ*, where now his Temple is, killed the ſaid *Eurythus*; then renewing the war againſt *Elis*, he ſlew the King *Augeas*, and having taken the City by force, he made *Phileus*, the ſon of *Augeas* King thereof, who had been formerly baniſhed by his Father, for that having been made an Arbitrator betwixt *Hercules* and him, he had given up his award in the behalf of *Hercules*. Afterward he expelled *Hippocoon* out of *Sparta*, for that his ſons being twenty in number, had ſlain *Eonius*, the brother of *Tyndarus*, who was *Hercules* his great friend, for which *Hercules* being

Laomedon the King of *Troy*.

Hercules his expedition againſt *Troy*.

Wherefore *Hercules* ſpared *Priamus*.

ing much incenſed marched with an army againſt them, and after a long and cruell fight obtained the victory, with a great ſlaughter of his enemies, whereupon taking the City of *Sparta*, he made *Tyndarus* the father of *Caſtor* and *Pollux* King thereof, and ordained that his poſterity ſhould for the future raigne there. Of *Hercules* his army were but few loſt, whereof the moſt remarkable were *Iphitus*, *Typheus*, and ſeventeen of twenty ſons that he had; but of his enemies *Hippocoon*, and ten of his ſons, together with a great multitude of *Spartans* were ſlain. From this expedition returning into *Arcadia*, he reſorted unto King *Aleus*, whoſe daughter *Auge* he ſecretly got with child, and then went to *Stymphalus*. *Aleus* coming to the knowledge of his daughters great belly, inquired of her who it was that had defloured her, and ſhe anſwering that *Hercules* had done it by force, he would not give credit unto her, wherefore he delivered her unto a maſter of a ſhip, whom he much truſted, charging him to drowne her in the Sea: he having carried her aboard his veſſell, when they came to the mountain *Parthenius*, ſhe falling in labour went aſhore into a wood thereby, under colour of diſcharging the neceſſities of nature, and was there delivered of a ſon, whom ſhe left hidden amongſt the buſhes, and ſo returned back into the ſhip; wherein being arrived at *Endaplius*, a port of *Arcadia*, ſhe eſcaped beyond all hope: For the Maſter unwilling to perform the Commandement of her father, beſtowed her as a gift on certain paſſengers that were going from *Caria* into *Aſia*, who taking *Auge* along with them, preſented her to *Teuthras* King of *Myſia*. The child that was left at *Parthenius* by the mother, was found ſucking of an Hind by certain Shepheards, belonging to *Corythus* the King, unto whom they delivered it, and by him was brought up as his ſon, giving him the name of *Telephus*, for that he was ſuckled by an Hind. This ſame coming to be a man went in queſt of his mother unto *Delphos*, where being willed by the Oracle to ſail into *Myſia* to King *Teuthras*, he there found his mother, and after it was known whoſe ſon he was, he was held in great honor. *Teuthras* wanting male children, married *Telephus* to his daughter *Argiope*, and declared him the Succeſſor of his Kingdome. Whenas *Hercules* had ſtayed five yeares with *Phineus*, being exceedingly grieved for the loſſe of *Lycimnius* his ſons, and of his brother *Iphiclus*, he of his own accord abandoned *Arcadia* and *Peloponneſus*, and went into *Calidonia*, where deſtitute of a wife and lawfull children he married *Deianira*, the daughter of *Oeneus*, and ſiſter to *Meleager*, of whom being at that time dead, it will not be amiſſe to ſay ſomewhat. *Oeneus* upon a great plenty of corn, ſacrificed to all the Gods, *Diana* only excepted, the Goddeſſe incenſed with this neglect of his, ſent a mighty huge Boare into *Calidonia*, which waſted all the country about *Meleager*, then in the flower of his age and ſtrength, aſſociated himſelfe with many other Gallants to hunt this Boare, and having killed him, they all with one conſent gave him the honor of the day, and the ſpoile of the beaſt, which was his skin. Now amongſt them that were at the Hunting was *Atalanta*, the daughter of *Schæneus*, with

Tyndarus made King of *Sparta* by *Hercules*

The birth of *Telephus*.

Meleager.

Atalanta.

with the love of whom *Meleager* being taken, made a preſent of that skin unto her, as deſerving moſt glory in the killing of the Boare. With this act of his, the ſons of *Theſtes* his mother, *Althæas* brethren, who were part of the company, being much diſpleaſed, for that he had preferred a woman ſtranger before them, took it by force from her as ſhe was returning into *Arcadia*. *Meleager* moved as well by love, as the wrong that was done to his honor, reſolved to right *Atalanta*, and therefore deſired his Uncles quietly to reſtore unto her that which he had given her for a reward of her vertue, but they utterly refuſing ſo to do, he fell into fight with them, and killed them all; wherewith *Althea* being much inraged curſed her ſon, and beſought the Gods to deprive him of his life, as according to her prayer they did. Some there be that feign, how the Deſtinies did at the birth of *Meleager* tell *Althea* in a dreame, that the life of her ſon ſhould then have an end; whenas a brand that was in the fire ſhould be quite burned, whereupon ſhe took it out, and carefully kept it for the preſervation of him; but being at this time mightily incenſed for the loſſe of her brethren, ſhe conſumed it in the fire, and ſo was the cauſe of her ſon *Meleagers* death; for which afterwards very much repenting ſhe hanged her ſelf. Whileſt theſe things were in agitation, *Hippotus* in *Olenus*, exceedingly wrath at his daughter *Peribiaes* being with-child, although ſhe affirmed that *Mars* was the father of it, ſent her into *Ætolia* to *Oeneus*, enjoyning him forthwith to make her away: Now he having newly buried his wife and his ſon, contemned *Hippotus* his command, and married her, by whom he had a ſon called *Tydeus*, but of this more hereafter. *Hercules* to pleaſure the *Calydonians*, diverting the courſe of the river *Achelous* another way, rendred many grounds very fertile with the watring thereof. Herepon ſome Poets have written, that *Hercules* fighting with *Achelous* in the ſhape of a bull, tore off one of his hornes, and gave it to the *Ætolians*, by the name of *Amaltheas* horne, for a preſent, repleniſhed with all kind of fruits, as Grapes, Apples, and many other ſuch like. The Poets fiction of *Achelous* his horn, was no other then the cutting a Dike out of the river, and the apples and other fruit, the fertility of the grounds, occaſioned by the watering they received from that Dikes running thorough them; the hardneſſe of the horne likewiſe ſignified the great labour of *Hercules* his work in making of the Dike. To aſſiſt the *Calydonians*, *Hercules* warred on the *Thiſproti*, and taking their City of *Ephira* by force, he ſlew *Phileus* their King, but for his daughter, having made her a Captive, he begot *Tlepolemus* of her three years after he was married to *Deianira*. At a certain ſupper being ſomewhat heated with wine, he for a ſmall fault gave *Eurynomus*, the ſon of *Architelus*, as he was waiting at table, ſuch a blow, as he died therewith, for which being infinitely grieved, he departed out of *Calidonia*, with his wife *Deianira*, and *Hylus* her ſon which ſhe had by him; and travelling on the way, he came to the river of *Euenus*, where he found *Neſſus* the Centaur carrying over paſſengers for money; to him did *Hercules* commit *Deianira* to be tranſported, but offe-

The courſe of the river *Achelous* turned by *Hercules*.

Amalthea's Horn.

Neſſus the Centaur offers to force *Deianira*.

offering at his arrivall on the other ſide to raviſh her, ſhe crying to her husband for help, he with an arrovv that was poyſoned with the bloud of *Hydra*, ſhot him through the body. *Neſſus* thereupon dying, told her, that for the love he bore her, he would teach her a receit how to make *Hercules* love no other woman but her ſelfe, which was, that he ſhould anoynt his Garment with the bloud that iſſued from his wound, and ſome oyle mixed together; ſhe too credulous, after he had yeelded up the Ghoſt, did ſecretly reſerve ſome of his bloud for that uſe accordingly. *Hercules* having paſſed the river, went with his Arcadian ſouldiers to *Seycus*, King of *Trachinia*, where underſtanding that *Philantus*, King of the *Dryopi*, had violated the Temple of *Apollo* at *Delphos*, he vvith the *Melienſes* took up armes againſt him, and having killed him in a battell, drove his people out of their country, and gave all their lands to the *Mediemſes*, then leading away the Kings daughter captive, he had *Antilochus* by her. He begat on *Deianira* after *Hylus*, two ſons, *Glenea*, and *Diopites*. Some of the expulſed *Dryopi*, turning into *Eubœa* built the City of *Caryſton*; others ſailing into *Cyprus*, ſetled themſelves there, the reſt confiding in the protection of *Euryſtheus*, *Hercules* his enemy, founded in *Peloponneſus* three Cities, *Aſine*, *Hermione*, and *Stone*. War afterwards ariſing between the Dorens, ſirnamed Eſtioæti, over whom *Egimeus* raigned, and the *Lapithæ*, inhabiting about Mount *Olympus*, whoſe King was *Coronus*, the ſon of *Phoroneus*: the Lapithæ prevailed, whereupon the Doriens had recourſe unto *Hercules* for ſuccour, promiſing him the third part of their country in recompenſe thereof, which he accepted of, and ſo entred into war with them againſt the Lapithæ, leading ſtill along with him his Arcadian ſouldiers that were never from him, by whoſe aſſiſtance the Lapithæ being vanquiſhed in a battell, and their King *Coronus* ſlain, he expelled all ſuch of them as remained unkilled out of the *Region*, for which the war was undertaken. This done, he conſigned his promiſed third part to *Egimeus* in truſt to the uſe of his deſcendents, and ſo paſſing into *Trachinia*, he was challenged by *Cyonus* the ſon of *Mars* to a ſingle combat, wherein he ſlew him. Then going from *Iconus*, he went all along the Sea-coaſt to King *Ormenius*, of whom he demanded his daughter *Aſtidamia* in marriage, but he denying him, becauſe he knew that he had already *Deianira* for his wife, *Hercules* made war upon him, and having killed the King, and taken his City, he defloured *Aſtidamia*, and begot his ſon *Ctiſippus* of her. After theſe things he marched with an army into *Ætolia* againſt the ſons of *Eurythus*, for that they had before refuſed to give him their ſiſter *Iole* to wife, and with the help of his Arcadians having ſlaine them all, namely *Toxeus*, *Melion*, and *Pitius*; he carried away *Iole* with him a captive. Out of Euboea, he went up into the mountain called Cineus, and there intending to offer ſacrifice, he ſent his ſervant *Lychis* unto his wife *Deianira* in Trachinia, to fetch him from her a Garment which he was uſed to weare in ſuch occaſions; ſhe perceiving by *Lychis* the love that her husband bore to *Iole*, and deſiring to be pre-

The puniſhment of Sacriledge.

The *Lapithæ*.

preferred before all others in his affection, annoynted the Garment as the Centaur had counſelled her. *Lychis* being ignorant thereof, brought it to *Hercules*, who putting it on, the venom working by little and little upon him, began to torment him with incredible paine, wherewith being almoſt mad, he firſt of all killed *Lychis* the bringer of the Garment, then diſmiſſing his army, he returned into *Trachinia*, where his ſickneſſe increaſing daily more and more upon him, he ſent *Licinius* and *Iolaus* unto Delphos, to learn of *Apollo* ſome remedy for it. *Deianira* ſtrucken with her husbands calamity, and knowing her ſelfe to be the cauſe thereof, finiſhed her life with an halter. *Apollo* by his anſwer commanded them to carry *Hercules* with a warlike train to *Oeta*, and there to erect cloſe by him a huge pile of wood; for the reſt, ſaid he, *Iove* will take a care. They vvhich vvere vvith *Iolaus*, performing *Apollo*'s command, ſuſpected vvhat vvould follovv. *Hercules* deſpairing of his recovery, got up unto the top of the pile of vvood, and deſired thoſe that vvere about him to ſet it on fire, vvhich vvhenas none durſt do, *Philoctetes* alone, for the favour which *Hercules* had ſhevved him in leaving to him his arrowes, put fire to it, ſuddainly whereupon the pile was in an inſtant conſumed with lightnings from heaven. *Iolaus* going then to gather up his bones, there vvere none to be found, ſo that believing he was, according to the Oracle, tranſlated to the Gods, they ſacrificed to him as to an Heroe. Afterwards being come back into Trachina, and relating that vvhich had happened, *Menetius*, the ſon of *Actor*, *Hercules* his ſpecial friend, inſtituted that there ſhould be offered up unto him, as to an Heroe, every year in *Opuntus*, a Bull, a Goat, and a Ram: The like did the Thebans. The Athenians did firſt of all the Greeks ſacrifice unto *Hercules* as to a God; and ſhewing to the reſt the example of their piety to him, all Greece firſt, and then all other Nations after were converted to the worſhip of his Deity. There be ſome that feign, how *Iove* perſwaded *Juno* to ſay, that ſhe had brought forth *Hercules*, and that ſhe would from thenceforward beare a motherly love unto him: And they further feign how the manner of his birth was this, that out of her bed *Juno* let him ſlip down from her to the earth, and how afterwards ſhe married him to *Hebe*, whereof the Poet writes, ſaying, that *Hercules* lived in all delight amongſt the immortall Gods, enjoying *Hebe* with the dainty feet. Now it is affirmed, that *Hercules* was never received into the number of the twelve Gods, as *Iupiter* had foretold, becauſe it could not be ſo, unleſſe one of the twelve was firſt turned out, that another might be admitted into his place, for it would be unjuſt that honor ſhould be done to one God, to the diſgrace of another. This is as much as can be ſpoken of *Hercules*, wherefore we will now come to treat of the *Argonauts*, whom *Hercules* accompanied in their voyage.

The end of *Hercules*.

CHAP.

CHAP. IV.

of the Argonauts, Medea, *and the daughters of* Peleus.

IT is ſaid that *Iaſon* was the ſon of *Æſon*, & nephew to *Pelius*, King of Theſſaly, of a ſtrong and luſty conſtitution of body, and of an high ſpirit far above any of his age, thought to perform ſome memorable deed, after the example of his predeceſſors, eſpecially of *Perſeus*, and of many others, who, he heard had by their foraigne expeditions, and famous acts, acquired immortall glory, which inflamed him with an ardent deſire of imitating them. Wherefore adviſing with the King his Unkle about it, he incouraged him to the proſecution of his deſigne, no way for the advancement of the young mans glory, but in hope that he would periſh in his enterprize: For, ſeeing himſelf without ſons, he feared leſt at any time his brother ſhould by the valour of his ſon deprive him of his Kingdome, ſo that cloſely concealing this ſuſpition of his, he promiſed to aſſiſt him with ſtrong forces, if he would undertake a voyage to Colchos for the fetching from thence by force the golden fleece ſo much talked of; and this he did, to expoſe him unto the danger of thoſe wild and barbarous Nations, who at that time inhabited the country of Pontus, and cruelly made away all ſtrangers which ſailed that way. But *Iaſon*, conſidering, that this propounded enterprize, though difficult, yet was not altogether impoſſible, and that the greater it was, the more glory would redound to him by atchieving it, prepared all things neceſſary for the executing thereof. First of all then neer to Pelium he built a ſhip of greater bulk, and better armed, then any had been untill that day, for before that they wholly uſed ſmall veſſells. Every one admiring the exceeding greatneſſe of this ſhip, and the fame thereof being ſpread over all Greece, many noble youths willingly offered to accompany *Iaſon* in this expedition; whereupon having lanched his ſhip, and furniſhed it with all things neceſſary for the voyage, he choſe out the worthieſt of thoſe that deſired to go with him, to the number of fifty and foure, whereof the moſt eminent were *Caſtor* and *Pollux*, *Hercules*, *Telamon*, *Orpheus*, *Atalanta* the daughter of *Schœnus*, the ſons of *Theſpius*, and *Iaſon* himſelf. The ſhip was named *Argo*, from *Argo* the builder thereof, as ſome affirm; but according to others, from her exceeding ſwiftneſſe, becauſe the ancients termed ſwift *argon*. Of all this company *Hercules* was made Captain, as he that in every ones judgment did moſt excell in courage and ſtrength. Then ſailing from Aphetes, and paſſing by Athos & Samothracia, they were driven by a tempeſt to Sigæum neer Troy; where going aſhore, they found a virgin tied to a rock, for this cauſe, according to report. They feigne that *Neptune* built the walls of Troy for *Laomedon*, the King thereof, who refuſing to pay him that which he had promiſed him for his labor, *Neptune* inraged therewith, ſent not onely a ſea-monſter which waſted all the places thereabout, but alſo a plague that devoured both man and beaſt. *Laomedon* being terrified

The ſhip *Argo*.

The moſt renowned of the *Argonauts*.

Hercules is made their Captain.

A devillish Oracle that commanded the exposing of Virgins to be devoured of a Sea-Monster.

with calamity, consulted with the Oracle of *Apollo* about it, and was answered, that the cause thereof was *Neptunes* displeasure, which would be appeased, if he exposed a Trojan Virgin yearly to be devoured by the said Monster; whereupon lots were cast every year for the exposing of one accordingly, and at that time whenas the Argonautes chanced to land there, it was the lot of *Hesione*, *Laomedons* own daughter, to be bound unto the rock for the Monster to devoure, whom whenas *Hercules* saw in that plight, and understood the cause of it, he presently unlooſed, and then went unto the King, offering to kill the Monster, upon condition that he would give him certain invincible horses that he had, which *Laomedon* promising to do, he forthwith deprived the Monster of his life. After this, *Hercules* demanding of *Hesione* whither she would follow him, or stay still in her country, she chose rather to go with him, not so much for the benefit which she had received of him by saving her life, as for fear of falling againe into that horrible danger, from which she had so lately escaped. *Hercules* having received many honorable rewards, and left with *Laomedon* both *Hesione* and the Horses till his return from *Colchos*, proceeded with the *Argonautes* on their intended voyage, wherein being overtaken with a furious tempest, whenas all the rest were out of all hope of safety, *Orpheus* alone, who who was skilfull in matters of Religion, made vows unto the Gods of Samothracia for their deliverance out of the perill they were in, whereupon two lights falling on the heads of *Castor* and *Pollux*, the storm instantly ceased. With this miracle all of them being amazed, verily believed, that the Gods in contemplation of those two had saved them; whence it comes to passe, that such as afterwards were in any danger at Sea, make vows to the Gods of Samothracia, and those lights appearing, they ascribed their safety to *Castor* and *Pollux*. The Sea growing calm, then they sailed unto Thracia to the Kingdome of *Phineus*, where they met with two young men, who were whipped all the way they went as they were lead to be buried alive; these were the sons of *Phineus* by *Cleopatra*, the daughter of *Boreas* and *Orithya*, but by the hatred and false accusations of their mother-in-law were unjustly by their father condemned to that kind of death. For *Phineus* had also taken to wife *Idea*, the daughter of *Dardanus*, King of *Scythia*, of whom being mightily enamored, he did whatsoever she pleased, and she in revenge of some violence the youths had offered to her in the behalf of their mother, had drawn her husband to deale with them in that manner. As the Argonautes were beholding so sad a spectacle, the young men implored their help, and having declared their fathers injustice, they besought them to deliver them from so cruell a sentence. Whilest this was in doing, *Phineus* coming thither, required the Argonautes not to do any thing against his pleasure and decree, for you may be sure, said he, that no man will punish his children, unlesse their wickednesse be greater then a fathers love to them. But there were aboard the ship with *Hercules* the two *Boreades*, *Cleopatra's* brothers, who first of all landing freed the young men,

Phineus his cruelty against his own sons.

men, and kil'ed all that resisted; whereupon *Phineus* charged them with his *Barbarian* forces; but *Hercules* coming in to their rescue, slew *Phineus* and the most part of them that were with him: Then seizing on the Citie and the Kings Palace, he set *Cleopatra* at libertie, and restoring to her sonns their fathers Kingdome, he gave their mother in law unto their disposе, but when as they would have inflicted some punishment on her, he perswaded them to send her to her father, and desire him to chastise her for the wrongs she had done them; which they performing accordingly, the *Scythian* put his daughter to death. I am not ignorant how some ancient writers doe deliver, that *Phineus* did put out his sonns eyes, and that *Boreas*, in revenge thereof did put out his. Here it was that *Hercules* left the *Argonautes* to goe into *Asia* against the *Hydra*. There is much difference in Histories touching the relation of ancient things, so that it is not to be marvailed at, if in many matters of antiquitie we doe not agree with all Poets and writers. It is said that the sonnes of *Phineus* committing the govenment of their Kingdome to their mother *Cleopatra*, went out of *Thrace* with the *Argonautes*, into the Country of *Pontus*, and that all of them together sailed unto *Taurica Chersonesus*, being utterly ignorant of the crueltie of the inhabitants thereof; for, it was their custome to sacrifice unto *Diana* all strangers that arrived on their coast: And it is further said that *Iphegema* came afterwards to bee the Priest of that Goddesse amongst them, and did use to kill the men that were taken upon her Altar. Now the present History doth require that wee should declare the cause of this manner of sacrificing of strangers, especially for that the *Argonautes* touching there doth leade us into it. The report goes, that *Sol* begot two sonnes *Aeta* and *Perses*: *Aeta* reigned in *Cholchus*, and *Perses* in *Taurica Chersonesus*; both of them were cruell and fierce.

Why the *Tauri* used to sacrifice strangers.

Of *Perses* came *Hecate*, who surpassed her father in audacious- nesse and inhumanitie; for, delighting in the death of men, shee slaughtered them with her arrowes as if they had beene wilde beasts, and applying all her study and endeavour to the compounding of deadly poysons; shee was the first that found out Aconitum, making tryall of the force and nature of every poyson in meates, which shee gave to strangers: Being growne skilfull therein, shee poysoned her Father, then taking his Kingdome into her hands, shee dedicated a Temple to *Diana*, unto whom shee sacrificed all strangers that chanced to arrive there, thinking to render her name the more famous in future time for such her crueltie. *Hecate.*

After this shee married her uncle *Aeta*, and by him had three children, *Circe*, *Medea*, and *AEgealeus*. *Circe*, giving her selfe to the knowledge of poysons, discovered sundry wonderfull virtues of many herbes and rootes, and although shee was instructed by her mother *Hecate* in divers of them, yet found shee out so many new ones, that shee surpassed all others therein. This *Circe* being wedded to the King of the *Sarmatians*, which by some are called *Circe.*

Scythians, firſt of all bereaved her husband of his life with poyſon, then ſeized on his Kingdome, and vexed her ſubjects with much violence and crueltie; for which being expelled from her State, ſome writers ſay, that ſhe fled with thoſe women which followed her, to a certain Iland in the Ocean; but according to others, that ſhe went into *Italy*, and ſeated her ſelf in that promontorie, which now is called *Circæum*.

Medea. *Medea* likewiſe throughly inſtructed, as well by her mother, as her ſiſter, in all kinde of Sorcery and poyſons was yet farre different from them in diſpoſition; for ſhe delivered ſtrangers from the peril of loſing their lives, and many times with prayers interceding her father for the ſaving of condemned perſons, yea, ſhe her ſelf often freed ſuch as were caſt into priſon. It is ſaid, that *Aeta*, both by his own inclination and his wives perſwaſion, obſerved the cruel cuſtome of killing ſtrangers. *Medea*, continuing daily more and more adverſe to her fathers crueltie, was therefore committed by him to ſafe cuſtody, but eſcaping from her keepers, ſhe fled to the Temple of the Sunne that was ſeated on the Sea ſhore, at ſuch time as the *Argonautes* arrived there, and by fortune meeting with her, ſhe acquainted them with her fathers wicked cuſtome of ſacrificing ſtrangers: Whereupon commending her humanity, they plainly made known unto her the cauſe of their comming thither, and ſo farre prevailed with her, that ſhe promiſed to aſſiſt them in the executing of their enterprize, upon condition that *Jaſon* would ingage himſelf by oath, to take her to wife, which he performing, they went with her in the night to the Golden-fleece: Now for the better underſtanding of what this was, our preſent Hiſtory requires that we ſhould omit nothing that may conduce to the full knowledge thereof.

Jaſon takes Medea to wife.

Of the Golden-fleece. They write that *Phrixus*, the ſonne of *Athamas*, to avoid the wicked plots and treachery of his mother-in-law, fled with his ſiſter *Helle* out of *Greece*, and being tranſported according to a certain Oracle of the Gods, from *Europe* into *Aſia*, upon the back of the golden-Ramme, the virgin fell into the Sea, and ſo gave the name of *Helleſpont* unto it. *Phrixus* paſſing through to the Country of *Pontus*, came to *Colchis*, where according to an Oracle he ſacrificed the Ramme, and hung up the skinne of it in the Temple of *Mars*.

Long after, *Aeta* reigning in *Pontus*, had this anſwer from the Gods, That he ſhould then dye, when as the Golden-fleece ſhould bee taken away by ſtrangers coming thither: For this cauſe, and carried alſo by his own naturall crueltie, he ſacrificed all forraigners that fell into his hands, to the end that the fame of ſuch wickedneſſe ſhould terrifie them from arriving there; with all hee compaſſed the Temple round about with a ſtrong wall, and placed for a guard thereof confiding men, which he ſent for from *Taurica*; of whom ſtrong fables have beene invented by the *Greeks*, for they report that there were Buls about the Temple which breathed forth fire at their mouths and noſtrils, and a dragon beſides for

for the guard of the Fleece: But the truth is, that the name of Bulls was derived from the ſtrength of the guard, and from the cruell execution of ſtrangers, the Bulls breathing out of fire. In like manner, by the Dragon which kept the Temple, the Poets ſignified the mervailous nature of that creature; as alſo that which they feigned of *Phryxus* was, that he ſailed in a ſhip that was called the Ram from the figure of one which was fixed on the fore-deck thereof, and *Helles* falling from the back of it, was no other, but that being Sea ſick, and holding her head over the ſide of the ſhip, to vomit, fell over board and ſo was drowned.

Others affirme that *Gambrus*, King of the *Scythians*, coming to *Colchos*, at ſuch time as *Phrixus* with his Tutor were there made priſoners, fell into a great lyking of the youth, and having received him as a preſent from *Aeta*, hee brought him up as his legitimate ſonne, and left his kingdome to him; As for his Tutor (whoſe name was *Ramme*) hee was ſacrificed to the Gods, and his skinne ſleaed off from his body, was according to the cuſtome, hung up in the Temple. Then touching the anſwere given him, that he ſhould die, when as the skinne of the Ramme ſhould bee ſtolne away by ſtrangers, they ſay that the King, having placed a guard about the Temple, cauſed it to bee gilt all over, that they might bee the more diligent in keeping it: But let the readers hereof judge of theſe things as the pleaſe; howſoever they deliver, that *Medea* conducted the *Argonautes* to the Temple of *Mars*, diſtant from the regall Citie of *Sybaris* ſeventy furlongs, whither being come, ſhee called to the guard, in the Taurick language, who thereupon opening the gates unto her, as to the Kings daughter, they entred together with her into the Temple, and drawing forth their Swords, they killed many of the Barbarians; the reſt, terrified with that ſuddaine ſurpriſe, betaking themſelves to flight, the *Argonauts* carried away the golden-Fleece, and with all ſpeede returned towards their ſhip. They farther ſay that *Medea* deſtroyed the dragon that kept the Fleece, and, as they feigne, never ſlept, with poyſon. Now news being brought, by them that fled, to King *Aeta* of what had paſt, he inſtantly, with ſuch forces as he had, purſued the *Greekes*, and finding them on the Sea ſhore, he entred into fight with them, where at the firſt encounter *Iphidus*, the brother of *Euriſtheus* was ſlaine; but all the reſt of the *Argonauts* coming in, the King himſelfe was killed by *Meleager*, ſo that the *Greekes* prevayling, thoſe of *Colchos* were utterly defeated with a mighty ſlaughter. Howbeit the chiefeſt of them were wounded, namely *Jaſon*, *Laertes*, *Atalanta*, and the *Theſpiadæ*, who in a few dayes were, by *Medea* cured with herbs and rootes; after their recovery they ſet ſayle, and being in the midſt of the *Pontick* Sea, they were taken with a furious tempeſt, which upon vows made to the Gods of *Samothrace* by *Orpheus*, as before, ſoon ſeaſed: Then cloſe by their Ship appeared the Sea-God *Glaucus*, who for two dayes and two nights together continually accompanied them, and foretold the acts which *Hercules* ſhould perform, and his immortalitie; as alſo that the *Tyndarides* ſhould have the honor

The Argonautes get the Golden-fleece.

Glaucus forcetells to *Hercules* his future acts and immortalitie.

nor of Gods attributed to them by men. Afterwards having called to every one of the *Argonautes* by their ſeverall names, and declared that he was ſent to them by the Gods, upon *Orpheus* his prayer, he counſelled them, as ſoon as ever they came back into their Country, to perform the vows they had made unto the Gods for their twice recovered ſafetie. When as the *Argonautes* were arrived at the mouth of *Pontus*, they made to the land, where *Byzantus* then reigned, from whom the Citie of *Byzantium* hath taken its name; and building an Altar there, after they had ſacrificed unto the Gods, they conſecrated the place, which to this day is ſtill worſhipped by ſailers: Then putting to Sea again, they paſſed through *Propontis* and the *Helleſpont* to the coaſt of *Troy*, where being arrived, *Hercules* ſent his brother *Iphiclus* and *Telamon* to *Laomedon* for *Heſione* and the horſes; but he, inſtead of delivering them unto him according to his promiſe, caſt the meſſengers into priſon, and fought by treachery to deſtroy the reſt of the *Argonautes*; and to this perfidious dealing of his, did all his ſonnes conſent, ſaving *Priamus*, who alone ſtood ſtiffly for the performance of their promiſe to the *Greeks*, and the deliverie of his ſiſter and the horſes to *Hercules*: whereunto ſeeing they would by no means agree, it is ſaid, that *Priamus* cloſely conveyed two ſwords unto *Telamon* in the priſon, and declaring unto him his fathers wicked purpoſe, willed them to ſhift for themſelves, whereupon ſlaying their keepers, they fled to their companions, unto whom they diſcovered *Laomedons* deſigne, and ſo they all marched againſt the King, that with all his forces was ſet forth out of the Citie againſt them. Falling then into fight with one another, the *Argonantes* prevailed, and *Hercules*, bravely demeaning himſelf, killed *Laomedon*; after which taking the Citie by force, and ſetling *Priamus* as a juſt man, and their friend, in the Kingdome, they departed from thence.

Byzantus.

Laomedon ſlain by *Hercules.*

Many of the ancient Poets deliver, that *Hercules* alone, and not in the company of the *Argonautes*, went with ſix ſhipps for the recoverie of his horſes, and took *Troy*; and ſo much *Homer* affirms in his verſes, writing that *Hercules*, to be revenged of *Laomedon* for defrauding him of his horſes, ſailed unto *Troy* with ſix ſhips and a few forces, and ſacked it. Howſoever, it is ſaid, that the *Argonauts* parting from *Troy*, arrived in *Samothracia*, where paying their vows to the Gods, they left their offering Cupps in the Temple there, which are kept to this preſent. Now their return being as yet unknown to the *Theſſalians*, and the report flying about, that all which accompanied *Jaſon* into the country of *Pontus* were ſlain; *Pelias*, thinking it a fit time to remove all thoſe that might any way pretend to the Kingdome, firſt of all compelled *Jaſons* father to drink Bulls blood; then made away his brother *Promachus*, being but a child, and condemned his mother *Alumede* to death, who flying into the innermoſt parts of the Royall Palace, and there beſeeching the Gods to revenge ſuch impietie, with a manly courage, worthy of eternall memory, ſhe ran her ſelf through with a ſword. *Pelias* having committed theſe horrible crimes, was not

Jaſons neereſt kinred made away by *Pelias.*

not long without receiving condigne puniſhment; for *Jaſon* coming ſecretly in the night to *Ormus*, a place not far from the City of *Folchus*, underſtood the cruell murther of his parents, whereupon the Argonautes promiſed to aſſiſt him all that ever they could to revenge the ſame, and being ready prepared to perform as much, they entred into conſultation, whither they ſhould ſuddainly fall upon the Gity, and unawares aſſail the King with armes, or rather every man return to his own home, and raiſing what power they might to joyn all in a common war together againſt him, becauſe it ſeemed a matter almoſt impoſſible with only fifty and three men, that they were, to prevaile over him that had ſuch forces as he had in the City. Now whileſt they were in this debate, it is ſaid, that *Medea* interpoſing her ſelf, offered to deſtroy *Pelias* by a wile, and deliver up the Royal Palace unto them without danger. At this ſpeech of hers they very much wondring, demanded of her how ſhe would effect it, whereunto ſhe anſwered, that ſhe had brought along with her many ſorts of poyſon of ſtrange and admirable vertue, found out, as well by her mother *Hecate*, as her ſiſter *Circe*, whereof yet ſhe never had made uſe before to the deſtruction of any man, but now, if they pleaſed, ſhe would imploy them to revenge upon *Pelias* his horrid wickedneſſe; then having acquainted them with what ſhe meant to do, ſhe told them further, that the buſineſſe once done, ſhe would give a ſigne thereof from a Tower of the Palace to ſuch as they ſhould appoint to attend for it, by ſmoak in the day, and fire in the night. The Argonautes well approving of this plot, *Medea* cauſed an hallow image of *Diana* to be made, wherein ſhe hid many ſeverall kinds of poyſon; then with certain medicines turning her hair all white, and her face and body ſo wrinkled, that ſhe ſeemed to be a very old woman, ſhe took that ſtatue of *Diana*, and as her Prieſt went with it in an uncouth manner to the City, where all the people running out to gaze upon her, as ſome ſtrange ſpectacle, ſhe exhorted them to receive and worſhip the Goddeſſe in all humility, being come as far as the Hyporboriens for the good of their King and City: Whereupon every one adoring the Goddeſſe, the whole multitude led *Medea* along madly to the Royal Palace of *Pelias*, who was ſo ſtrucken with ſuperſtition and amazement, occaſioned by *Medea's* deluſions, that both he and his daughters were verily perſwaded this Goddeſſe was come unto them for the happineſſe of his State, the rather, becauſe ſhe affirmed, that *Diana*, drawn through the air by Dragons, had compaſſed moſt part of the world, and at laſt was arrived there of purpoſe that ſhe might be continually worſhipped by him, who was the moſt pious of Kings; and that ſhe was commanded by the Goddeſſe to convert *Pelius* his old age with certain drugs into youth, that ſo he might enjoy a bleſſed long life, and acceptable to the Gods. The King marvelling at her ſpeech, willed *Medea* to make ſome ſuch triall upon her ſelfe, as might induce him to give credit to what ſhe ſaid: Thereupon ſhe deſired to have faire water to be brought unto her, wherewith then ſhutting her ſelfe up in a chamber,

ber, ſhe annoynted her body all over with the juice of certain herbs, by the power whereof ſhe returned to her former eſtate, which when the King and his daughters beheld, they were mightily aſtoniſhed at it; for they believed, that an old withered woman could not become a faire young maid, without ſome great and ſpeciall providence of the Gods. Moreover it is ſaid, that *Medea* with her inchantments made *Pelius* ſee the ſhape of the Dragons in the ayre, which ſhe ſaid, had brought her thither; ſo that upon the ſight of all theſe things which *Medea* had wrought above the courſe of nature, he no longer doubted but that ſhe ſpake the truth, and therefore commanded his daughters punctually to obſerve and do whatſoever ſhe willed; for thinking it not fit to commit the managing of ſuch a myſtery to ſervants, he vvould have them alone to take the care of it upon them, and in every thing concerning him, diligently to obey *Medea*; vvho the next night, vvhenas *Pelius* vvas gone to bed, told his daughters, that for the effecting of that ſhe had promiſed, they muſt boile their father in a brazen Cauldron, vvhich they refuſing, unleſſe ſhe would firſt by ſome experiment demonſtrate unto them, that they might ſafely do it, ſhe took a ram that had been bred up tame in the houſe, and dividing it into four quarters, boyled it ſo long with certain drugs, till to their ſeeming ſhe brought forth out of the Kettle a young Lamb. Hereupon giving full credit unto her, they vvent all and cut their fathers throat, only *Alceſte* out of her naturall affection and piety to him, vvould have no hand in it. *Pelius* being thus made avvay, *Medea* vvould not ſuffer his daughters to cut his body in pieces and boile it, feigning that certain vovves vvere firſt to be made unto the Moon, to vvhich end ſhe cauſed them to go up vvith her to the top of the Palace vvith burning torches in their hands, vvhere to ſpin out time, making a long ſpeech in the Taurick tongue, ſhe gave the Argonautes the ſign for the executing of their enterpriſe, who ſeeing the burning light appearing from the Tower, and judging that the King was dead, ran with all ſpeed into the City, and ſo marched with their ſwords drawn to the Royal Palace, where they killed all that withſtood them. *Pelius* his poor daughters being come down to go and boil their father, and finding *Jaſon*, and the reſt of the *Argonautes* ſo much againſt their expectation maſters of the Palace, were ſo mightily afflicted with their cruell misfortune, for that they could neither revenge *Medea*'s vile deed upon her, nor recall that was paſt, as they would have killed themſelves; but *Jaſon* moved with pity kept them from doing ſo, by telling them with comfortable words, that they had not offended either willingly, or out of malice, but meerly through error, wherefore he bad them be of good cheer, for he would take a ſpeciall care to beſtow them well in marriage. Then calling the people together, he declared unto them the cauſe of what he had done, and that the revenge he had taken was far ſhort of that which *Pelius* his impiety had deſerved. Afterwards he ſetled upon *Acaſtius* the ſon of *Pelius*, his fathers Kingdome, and committed his ſiſters to his charge to be maintained by him according

The ſlaughter of *Pelius*.

ing to their dignity, untill ſuch time as he ſhould performe his promiſe unto them, which not long after he did, for he married them all to men of great quality, *Alceſte* the eldeſt to *Admetus* of Theſſalia; the ſon of *Pheretus*, *Amphinome* to *Arobremonus*, the brother of *Leonteus*, and *Evadne* to *Oeneus*, the ſon of *Cephalus*, then King of Phocis. Theſe things finiſhed, he went with the *Argonautes* to the Iſthmus of Peloponneſus, where having ſacrificed to *Neptune*, he dedicated the ſhip *Argo* unto him. The fame of him being now ſpread all abroad, he repaired to *Creon* King of Corinth, with whom he lived ſome time. The *Argonautes* thinking to return into their countryes, were perſwaded by *Hercules* to do one memorable thing before they parted, which was to celebrate certain Games and Turnaments in ſome place commodious for all Greece, to the honor of Olympick *Jove*, the chiefeſt of the Gods, and withall exhorted them to take an oath to be aiding to one another, when need ſhould require, whereunto all of them conſenting, *Hercules* by their order choſe out a plot of ground in the country of the Eleans, neer to the river of Alpheus for the aſſembly to meet in, where horſe-races, wraſtling, and other exerciſes were inſtituted, which afterwards were called Olympick Games, and whereunto the moſt eminent perſons of Greece uſually reſorted. The glory and fame of *Hercules* increaſing, many out of every City ſought his friendſhip, offering to accompany and follow him in all manner of dangers, ſo that in a ſhort time he made up a great army, wherewith running over moſt part of the world, for his infinite benefits conferred on men, he merited immortality. But the Poets given to fables, ſtrangely feign, that *Hercules* alone, and naked, went along ſubduing all the Monſters of the earth. Now let us return to *Jaſon*. He, ſay the Corinthians, lived ten years with *Medea*, and begot on her four ſons, *Didymus*, *Theſſalus*, *Alcimenus*, *Thiſander*, in all which time ſhe was in great eſteem with her husband, not only for her beauty, wherein ſhe excelled, but alſo for her prudence, and other vertues wherewith ſhe was adorned; but after that, growing ſomewhat in years, *Jaſon* fell in love with *Glauca*, the daughter of *Creon*, and demanded her in marriage of her father, who giving his conſent thereunto, and appointing a certain day for their Nuptialls, *Jaſon* would have perſwaded *Medea* to a voluntary divorce, alledging that he ſought that wife not out of any contempt of her, but that he might have children by her to inherit *Creons* Kingdome. *Medea* took this in very ill part, and called the Gods to witneſſe of the oaths and vowes he had made unto her, nevertheleſſe *Jaſon* forgetting all that was paſt wedded *Creons* daughter, & would have expelled *Medea* preſently out of the City, but having obtained one days reſpite more of *Creon*, and vvith certain drugs changed her countenance, ſhe got into the Royal Palace by night, and ſet it on fire with a certain root, found out by *Circe*, of ſuch vertue, that whatſoever it fired, could never be extinguiſhed. The Palace then being all of a light flame, *Jaſon* they ſay hardly eſcaped out of it, but *Creon* and *Glauca* were conſumed therewith. Some writers report, that *Medea*'s ſons preſented the Bride

The inſtitution of the Olympick Games.

Jaſons and *Medea*'s children.

Medea ſets *Creons* Palace on fire.

with gifts that were poyſoned, which made her inſtantly to fall ſick, and her father coming to comfort her, had no ſooner imbraced her in his arms, but both of them died out of hand. *Medea* not ſatisfied herewith, and fully bent to be revenged on *Iaſon*, (ſo much did anger, jealouſie, and cruelty prevail with her) whenas ſhe heard that he had ſaved himſelf from the fire, ſhe to torment him the more, and add to his affliction, made away his ſons, for ſhe cut the throats of all her children, except of one that fled away from her, and buried their bodies in the Temple of *Juno*; then making out of Corinth by night with certain confidents of hers, ſhe went unto *Hercules* at *Thebes*, deſiring him, as one who was a ſurety for the performance of the promiſes made her in Colchos, that he would ſuccour her, which he ingaged himſelfe accordingly to do. *Jaſon* bereft of his wife and children, and every one judging him worthily plagued, was not able to ſupport his misfortunes, and therefore killed himſelf. The Corinthians aſtoniſhed with ſo many horrible accidents, and doubting of the Sepulcher of *Iaſons* ſons, ſent ſome to the Oracle of *Apollo*, to inquire what was become of them, the God made anſwer, that they were interred in *Iuno*'s Temple, and withall commanded them to worſhip them with the honor of Heroes. After this, *Theſſalus*, who had preſerved himſelf from his mothers fury, returned to *Corinth*, and from thence went to Jolchus, his fathers country, where finding all the ſons of *Pelius* newly dead, he as next Heir took the Kingdom upon him, and called his Subjects after his own name Theſſalians. But many are of another opinion touching that naming of the Theſſalians, as we will deliver hereafter in its due place; *Medea* being come to Thebes, found *Hercules* mad, and cured him with certain medicines which ſhe uſed unto him; then perceiving that by the command of *Euryſtheus* he could not aſſiſt her, ſhe went to *Ægeus* King of Athens, who ſome ſay begot on her a ſon, called *Medus*, that afterwards raigned over *Media*. Others affirme, that ſhe was there accuſed by *Ippetus*, and abſolved, but *Theſeus* coming thither, ſhe was charged with witchcraft, and thereupon compelled to abandon Athens, and that Ægeus promiſing to ſee her ſafely conveighed to whatſoever place ſhe would, ſhe made choice of *Phœnicia*, whither being tranſported, ſhe paſſed from thence into the higher parts of *Aſia*, where ſhe met with a certain renowned King, by whom ſhe had a ſon named *Medus*, who ſucceeding after his fathers deceaſe to his Kingdome, grew to be a very mighty Prince, and called his Subjects after his own name, Medes. The Tragedians afterwards publiſhed many ſtrange and wonderfull things of *Medea*, ſome in favour of the Athenians affirmed, that *Medea* having had *Medus* by *Ægeus*, carried him ſafely to *Colchos*, where finding her father *Aetes* expelled from his Kingdom by her brother *Perſes*, ſhe killed him, and placed her ſon *Medus* in it, who increaſing in power, ran over many parts of *Aſia* beyond the country of Pontus, and ſubdued that ſame, which from him was called *Media*. Now to recite all that is written of *Medea* would be too long, and unneceſſary, wherefore we will add that which remaines more to be ſpoken of the Argonautes. For there are not a few, as

Iaſon kills himſelfe.

Theſſalus, from whom the Theſſalians were named.

Medus.

as well antient as later writers, amongſt whom is alſo *Timæus*, which deliver, that the Argonautes after their ſtealing away of the golden Fleece, being arrived at the mouth of Pontus, a ſtrange thing befell them, and worthy of hiſtory. For ſailing up the river of Tanais, to the very head of it, they carried their ſhip over land to another river, by the current whereof they were brought into the North Ocean; after that leaving the land on the left hand they came to the *Gades*, and entring into our Sea, returned into their country; and for a proofe thereof, they ſay, that ſome Inhabitants upon the Ocean do amongſt the Gods chiefly worſhip *Caſtor* and *Pollux*, for they have it by tradition from antient times, that thoſe Gods are ever preſent with them that ſail in the Ocean. There are many places alſo about the Ocean which have taken ſeverall names, as well from the Argonautes, as from the Dioſcuri. Moreover the continent that lies betweene the Gades, retains expreſſe marks of their returne, for ſailing neer to the Tyrrhene Sea, they arrived at an Iſland called Æthalia, where the beſt Port that was in it was from their ſhip called Argoon, which name it retains untill this day. In like manner there is another Port upon the Tyrrhene Sea, ſome fourſcore furlongs from Rome, ſirnamed *Telamon*. Furthermore, there is nigh to the City of Formia in Italy *Æeta*, now called *Caieta*. The Argonautes being afterwards driven by the winds to the Syrtes, or quick-ſands on the Lybick ſhore, they were forewarned by *Tritonus* the King of Lybia of the danger they were in, for an acknowledgement whereof they preſented him with a three-footed Cauldron of braſſe, having antient letters ingraven on it, which they ſay is ſtill extant amongſt the Heſperians. Neither doth that ſeem fit to be omitted by me, which ſome writers deliver for a truth, namely, that the Argonautes paſſing thorough one of the mouths of the river of Iſter, came into the Adriatick Gulph; but they are convinced by time, which think, that Iſter diſimbogues it ſelfe by ſeverall mouths into the Sea of Pontus, and that one of them falls into the Adriatique; for the Romans making war on thoſe Nations that inhabit about Iſter, found by experience, that the mouth of that river was forty furlongs diſtant from the Adriatick Gulph. But the likeneſſe of rivers names miniſters occaſion of error to writers.

The navigation of the Argonautes.

CHAP. V.
Of Hercules *his Sons and Nephews.*

HAving written of the Argonauts, and of the acts of *Hercules*, we will now ſpeak of his ſons, who after the death of their father made their abode in Trachina with King *Ceicus*, where when as *Hylus* and ſons of his brethren were come to mans eſtate, *Euryſtheus* fearing leſt the reſt alſo being arrived at the ſame age, they would deprive him of the rule of *Mycœna*, and therefore deſiring to drive them out of Greece, threatned to make war on *Ceicus*, unleſſe he would expell out of his territories the *Heraclidæ*, *Licymnius* his ſons, *Ioalus*, and all the Arcadians, that had formerly ſerved under *Hercules*. Now they finding themſelves much inferior to *Euryſtheus* in power, voluntarily abandoned Trachina, and went unto many noble cities, deſiring them to receive them; but all the reſt out of feare refuſing ſo to do, the Athenians alone, out of their naturall humanity, entertained them, and gave them the city of Trycorython, which hath to name Tetrapolis, to inhabit in. Afterwards whenas all *Hercules* his ſons were grown men, and indued with thoſe parts which might be expected from thoſe that were deſcended of ſuch a father, *Euryſtheus*, envying their proſperity, marched with a great army againſt them. The *Heraclidæ*, ſupported by the Athenians, and having *Iolaus Theſeus*, and *Hilus* for their Leaders, ſet forth to incounter him, and in a battell overcame *Euryſtheus*, who therein loſt very many of his men, and he himſelf, flying away in his chariot, was by *Hilus*, the ſon of *Hercules*, ſlain. All the ſons of *Euryſtheus* fell alſo in the fight. The *Heraclidæ*, having obtained ſo notable a victory of *Euryſtheus*, proſecuted the war under the conduct of *Iolaus*, againſt *Atreus*, who after the death of *Euryſtheus* had ſeized upon the Kingdome of Mycœna; and aſſociating himſelf with the Tegeates, and ſome other confederates, went forth to incounter the ſons of *Hercules*. Both armies then affronting one another at Iſthmus, *Hilus* challenged any one of the enemies ſide to a ſingle combat, upon this condition, that if he prevailed, *Euryſtheus* his kingdome ſhould be yeelded up unto the ſons of *Hercules*; but if he were overcome, then ſhould not the *Heraclidæ* come within the ſpace of fifty yeares into Peloponneſus. *Echemus*, king of the Tegeates, accepted of the challenge, and killing *Hilus*, the *Heraclidæ*, according to the agreement, deſiſted from their enterprize, and returned unto *Trycorython*. A while after *Licymnius*, with ſome of *Hercules* his ſons, and *Tlepolemus*, went unto the Argives, who willingly received them: The reſt which continued in *Trycorython*, after the expiration of the forementioned fifty years, paſſed again into Peloponneſus, as ſhall be related in its due time. *Alcmena*, being gone from Thebes, vaniſhed away and was never ſeen more; wherefore the Thebans worſhipped her as a Goddeſſe. The reſidue of the *Heraclidæ*, being put in poſſeſſion of their fathers inheritance by *Egimius*, the ſon of *Dorus*, unto whom *Hercules*

Hercules had committed it in truſt, ſetled themſelves in *Doria*. *Tlepolemus* falling at ods with *Lycimnius*, was by him ſlaine, by reaſon whereof he fled from *Argos* to *Rhodes*, which Iſland was at that time inhabited by Greeks, whom *Triopatus* the ſon of *Phorbas* brought thither, and had with the common conſent of them all divided it into three parts, wherein he built three Cities, *Lindus*, *Ialyſus*, and *Camirus*, and ruling over the whole Iſland, he went at laſt with *Agamemnon* to the war of Troy.

Of Theſeus *and his acts.*

AFter we have diſcourſed of the ſons of *Hercules*, the next of whom we will treat is *Theſeus*: He was the ſon of *Ægeus*, and *Æthra*, the daughter of *Pitheus*, by whom he was brought up in the City of Troezen, where having found, as the Poets feign, certaine Tokens which his father *Ægeus* had hid under a ſtone, he went to Athens, & going from thence to Sea, he in imitation of *Hercules*, applied his mind to ſuch actions, as might acquire him glory and praiſe. The firſt enterprize he undertook, was the ridding the world of *Corynetes*, a famous robber, who had his name from *Coryna*, that is a club, with which weapon he uſed to beat out the brains of paſſengers. The ſecond was one *Sinim* in Peloponneſus, who bending two trees together, and tying to each of them a mans arm, let them go, and ſo tore the body in ſunder with terrible pain. The third was the killing of a wild Boare in Crommyon, which had been the death of many a gallant man; he cut off *Scyron* alſo, that inhabited thoſe places about *Megara*, which from him were called the Scyronian ſtones; this ſame compelled travellers to caſt themſelves downe from an high precipice, and other whiles carried men up to a ſteep rock neer to Chelone, and with his foot kicked them into the Sea. Moreover he bereft *Cercyon* of his life neer to *Eleuſina*, who ſetting upon paſſengers, murthered all that he overcame. After that he ſlew *Procruſtes*, who lived in that part of Attica, named Curdalus, he forced travellers to lye down upon a certain bed that he had, and if they were longer then it, he cut off as much of their legs as reached beyond the bed; and if they were ſhorter then it, he ſtretched out their limbs with a rack till they were even therewith, from which his doing he was ſirnamed *Procruſtes*. Theſe acts performed, and returning to *Athens*, he was known to his father by the Tokens he brought. Then having ſubdued the *Marathonian* Bull, which *Hercules* tranſported out of Crete into Peloponneſus, he led it to Athens, where it vvas conſecrated by *Ægeus* to *Apollo*. It reſts for us now to ſpeak of the *Minotaure* which *Theſeus* killed, and was the accompliſhment of his acts: But firſt, for the better explanation of our hiſtory, it behoves us to ſay ſomething of the times, vvhich vvere moſt contiguous to thoſe vvhereof vve have already treated. *Tectamus*, and the ſons of *Helenus*, who deſcended from *Deucalion*, together with the Aeolians and Pelaſgiens, arrived in Crete, and became Lords of the Iſland, where

Theſeus, and his acts.

Of the *Minotaure*.

Tecta-

Tectamus took *Creta* to wife, and by her had his ſon *Aſterius*, during whoſe reigne in Crete *Iupiter* (as they ſay) brought *Europa* out of Phœnicia upon a Bull thither, and begot of her three ſons, *Minos*, *Rhadamanthus*, and *Sarpedon*. *Aſterius* after this, wanting children, married *Europa*, and adopting *Ioves* ſons, left his kindom unto them. Of theſe three *Rhadamanthus* gave lawes unto the Cretans, and *Minos*, taking the kingdom upon him, wedded *Itone*, the daughter of *Lyctius*, which brought him forth a ſon, named *Lycaſtus*; he, reigning likewiſe in Crete, had by his wife *Ida*, the daughter of *Corybantus*, a ſecond *Minos*, whom many affirm to be the ſon of *Iove*. This ſame did firſt of all the Greeks, ſetting forth a fleet, obtain the dominion of the ſea, and marrying *Paſiphae*, the daughter of the Sun and *Creta*, had by her *Deucalion*, *Crateus*, *Androgeus*, *Ariadne*, and many other children. *Androgeus*, going to Athens, and overcoming all that contended with him in any kind of Game, grew into familiar acquaintance with the ſons of *Pallantis*. Now *Ægeus*, fearing that they thorough this their friendſhip with *Androgeus* might get aid of *Minos* to expell him out of his kindome, laid ſuch a plot, that *Androgeus*, travelling towards Thebes, to ſee a certain famous fight there, was by ſome, inhabiting about Inoe in Attica, made away. *Minos*, much grieved for the loſſe of his ſon, came to Athens, requiring that the murtherers of him might be puniſhed, but receiving no ſatisfaction, he denounced war againſt the Athenians, and withall beſought the Gods to plague them with drought and famine; whereupon a dearth enſuing both in the country of Attica, and over all Greece, the Commanders thereof conſulted with the Oracle to know how this miſchief might be averted from them, The God willed them to repair unto *Æacus*, the ſon of *Iove* and *Ægina*, the daughter of *Aſopus*, and deſire him to offer ſacrifice for them, which accordingly performed by him, the dearth ceaſed in all the other parts of Greece, only the Athenians were ſtill afflicted with it; ſo that they were compelled to have recourſe again unto the God for a remedy of ſo grievous a calamity. They were anſwered, that then they ſhould be freed from it, when as they ſhould give unto *Minos* ſuch ſatisfaction for the death of *Androgeus* as he pleaſed to demand. The Athenians yeelding obedience thereunto, *Minos* injoyned them to ſend him yearly as a tribute ſeven Noblemens ſons to be devoured of the Minotaur ſo long as he lived; which being done, the dearth ceaſed, and *Minos* deſiſted from warring on them. But failing afterwards in paying this tribute, *Minos* paſſed with a great army into the country of Atttica, and required double as many as he had before, which were delivered unto him, and amongſt the reſt it was *Theſeus* his lot to be one, who put his father in hope of his killing the Monſter, and eſcaping the danger with much honor. But *Ægeus*, doubting the worſt, charged the maſter of the ſhip, wherein *Theſeus* was to be tranſported into Crete, that if his ſon returned proſperouſly with good ſucceſſe, he ſhould ſet up a white flag for a token thereof, and pull down the black, wherewith they went forth as mourners. *Theſeus*, being arrived in Crete, *Ariadne*, the daughter of *Minos*, exceedingly taken with his gallant demeanour, and comlineſſe of perſon, inſtructed him how to kill the Minotaur, and get out of the Labyrinth. All which having executed by her counſell and direction, he ſecretly ſtole away by night, and carrying *Ariadne* along with him, he came by ſea to an Iſland, heretofore called *Dia*, but now Naxos, where, it is ſaid, *Bacchus*, being mightily ſurprized with the beauty of *Ariadne*, conveighed her away from *Theſeus*, and made her his wife, whom he ſo infinitely loved, that after her death he dignified her with the honor of immortality, and placing her in heaven, he turned her into a crown of ſtars, bearing her name. Now they ſay, that the maſter of the ſhip, wherein *Theſeus* returned, was ſo exceedingly troubled with the loſſe of the virgin, that he forgot *Ægeus* his command, and came to Athens with a black flag, which *Ægeus* perceiving from an high tower, thought his ſon was dead, and therefore, overcome with ſorrow, threw himſelf down headlong, and broke his neck. After the death of his father *Theſeus* ſucceeded in his kingdom, and governing juſtly with good lawes, did many things which very much conduced to the welfare and augmentation of the city, amongſt the reſt this was a notable one, that he drew much people to inhabit Athens, whereby increaſing in power and authority, it ſeemed to hold the principality of all Greece. But to return unto that which is further to be ſpoken of *Theſeus*. *Deucalion*, the eldeſt ſon of *Minos*, reigning in Crete, entred into a league with the Athenians, and married his daughter *Phædra* to *Theſeus*, who after this his marriage ſent his ſon *Hippolitus*, whom he had by the Amazon, unto Troezen to be brought up there by his mother *Æthra*. Of *Phædra* he begot *Athamantus* and *Demophoon*. In proceſſe of time *Hippolitus*, being grown a very handſome young man, came upon the celebrating of a great feaſt to Athens, where *Phædra* his mother-in-law fell deſperately in love with him; and returning back to Troezen, whither *Theſeus* came with her not long after, ſhe was ſo tranſported with the fury of her affection, as ſhe ſtuck not plainly to demand of him that, which impudence it ſelf could hardly require of a ſon-in-law, but he abhorring ſo great a wickedneſſe, utterly denied her; whereupon at her husbands repair again unto Athens, ſhe accuſed *Hippolitus* unto him for endeavouring to violate her chaſtity, and defile his fathers bed. *Theſeus*, doubting whether this were true or no, acquainted *Hippolitus* with it by a meſſenger, who finding him by chance riding in his chariot, delivered what he had in charge unto him, wherewith he was ſo exce dingly grieved, and aſtoniſhed, that he let ſlip the reines of his horſes, who feeling themſelves looſe, and at liberty, ran away headlong with the Chariot, which thereupon breaking, *Hippolitus* intangled in his cloaths was overthrowne to the ground, and ſo torn in pieces. The Troezeniens for his former good life conferred divine honors on him. *Theſeus* was grievouſly troubled with this calamity, and being afterwards driven out of his country by the Athenians, he died in exile; but they much repenting what they

Ariadne.

The death of *Ægeus.*

Hippolitus.

they had done unto him, fetched his bones unto Athens, and worſhipping him as a God, they built a Temple unto him within the City of Aſylus, which after him was called Theſeius. Now we are to ſpeak of the rape of *Helen*, and of *Pirithous* his love to *Proſerpina*, for they are intermingled with the acts of *Theſeus*. *Pirithous* the ſon of *Ixion*, after the death of his wife *Hippodamia*, by whom he had his ſon *Polypitus*, came unto Athens, and there perſwaded *Theſeus*, *Phædra* being dead, to ſteal away *Helen*, the daughter of *Jove* and *Leda*, then ten years of age, and ſurpaſſing by far all other Maidens whatſoever in beauty and modeſty. *Theſeus* imbracing this overture, went with *Pirithous* to Lacedemonia, and taking a fit oportunity, brought away *Helen* to Athens, where caſting lots whoſe future wife ſhe ſh uld be, with this condition annexed, that he of them two which had the fortune to have her, ſhould help the other to get him a wife; and having likewiſe confirmed the ſame with an oath, ſhe fell to *Theſeus* his lot. But the Athenians not brooking well the rape of *Helen*, *Theſeus* out of fear of them, carried her away to Amphidria, one of the Cities of Attica, and committed her to the charge and care of *Æthra*'s mother, and other of his friends. *Pirithous* deſiring to have *Proſerpina* for his wife, communicated it unto *Theſeus*, who in regard of the impiety of the thing, laboured to diſſwade him from it; but ſeeing he perſevered ſtill in his purpoſed rape, and withall charged him with his oath, he was fain to joyn with him in this attempt, ſo that deſcending into hell, they were both taken there, but *Theſeus* was afterwards releaſed for *Hercules* his ſake, and *Perithous* was detained ſtill in everlaſting pains for his impiety: Howbeit ſome write that both of them returned from hell, about the ſame time the *Dioſcuri*, *Helens* brethren, marched with an Army to Amphidria, from whence, after they had ſubverted the City, they took their ſiſter, ſtill a Virgin, and withall led away *Æthra*, *Theſeus* his mother, a captive to Lacedemonia.

Of the firſt rape of *Helen*.

CHAP.

CHAP. VII.

Of the ſeven Captaines that made Warre againſt Thebes.

THE time doth now require that we ſhould ſpeak of the ſeven Captaines which they ſay went againſt *Thebes*, and alſo that we ſhould declare from the beginning the cauſe of that Warre. *Laius* the King of *Thebes* having taken *Iocaſta* the daughter of *Creon* to wife, and lived a long time with her without children, conſulted with the Oracle whether he ſhould have any or no; the anſwer he received was, that it would not be ſafe for him to have any, becauſe that Son he ſhould have would be the death of him his Father, and prove very fatall beſides to his whole houſe. After which his wife bringing him forth a Son, he commanded the child to be bored thorough both the feet with an iron, from whence he was ſirnamed *Oedipus*, and ſo to be left expoſed to the wide World. But they who had in charge to ſee this executed accordingly, did not expoſe him, but delivered him to a ſervile woman named *Polybia* to bring up. Being grown to mans eſtate, *Laius* made a journey to *Phocis* to learn of the Oracle, whether his expoſed Son were ſtill alive, and at the very ſame inſtant *Oedipus* having been acquainted with the manner of his expoſing, was come thither alſo to know who were his Parents, ſo that meeting by chance together, and *Laius* proudly bidding him get out of the way, *Oedipus* moved with anger ſlew him, altogether unwitting that he was his Father.

The occaſion of the Theban Warre.

Oedipus.

They ſay farther, that about the ſame time *Sphinx* the double-ſhaped monſter came to *Thebes*, and propounded a riddle, the which whoſoever undertook to unfold and could not, were to loſe their lives; by means whereof many periſhed. Now the reward of him that ſhould unfold the riddle was the marriage of *Iocaſta*, and the Kingdome of *Thebes*; but none could do it, ſave only *Oedipus*: The riddle was this; What creature is that which in the morning goes on foure feet, at noon on two, and at night on three. All other miſſing the mark, *Oedipus* alone hit it, ſaying that Man was that creature; for a child he crauled on all four, grown to a man he went on two feet, and when he was old on three, for his ſtaffe was in ſtead of a foot unto him. *Sphinx* being convinced of the truth thereof by his own judgment, flung himſelf down headlong from a ſteep place.

The *Sphinx* his riddle.

Oedipus not knowing his Mother took her to wife, and had by her four children, *Eteocles*, *Polynices*, *Antigone* and *Iſmene*; whereof the two brothers coming to age, and to the knowledge of the impiety of their houſe, confined their Father *Oedipus* for this diſhonour from ſtirring abroad, and took the Kingdome upon them, having firſt agreed together to raign yearly by turns, and in regard

Oedipus his inceſt and children.

Eteocles was the eldeſt that he ſhould begin: which having done, and his year expired he refuſed to ſurrender up the Kingdome to his brother according to the covenant between them; whereupon *Polynices* repaired unto *Adraſtus* King of the *Argives*, with whom was then *Tydeus* the Son of *Oeneus*, fled thither from *Ætolia* for the ſlaughter of *Alcatus* and *Lycotheus* his nephewes in *Calydonia*. *Adraſtus* entertained both theſe veery kindly, and drave thereunto by the anſwer of the Oracle he married his two daughters *Argia* and *Deiphile*, the former to *Polynices*, and the other to *Tydeus*, promiſing the two hopefull young men to reſtore them to their Country: But holding it fit firſt to right *Polynices* he ſent *Tydeus* an Ambaſſadour to *Eteocles*.

This *Tydeus*, they ſay, ſlew fifty men which *Eteocles* had laid in wait to kill him in his return, and beyond all expectation came ſafely home.

Adraſtus incenſed herewith prepared for War, and got to joyne with him therein *Capaneus*, *Hippomedontes* and *Parthenopeus* the Sonne of *Atalanta*. Some of *Polynices* his friend counſelled him to carry the Prophet *Amphiaraus* along with him alſo to the War, but he foreknowing that if he went with him he ſhould periſh there refuſed to go; wherefore *Polynices*, according to report, gave to *Amphiaraus* his wife a chaire of gold, to the intent ſhe ſhould perſwade her husband to accompany him in this expedition. Now at this very time it happened, that there was ſome difference between *Amphiaraus* and *Adraſtus* concerning certain affaires of the Kingdome, which they referred to the arbitration of *Eriphyle* the wife of *Amphiaraus*, and ſiſter of *Adraſtus*, who gave her award on the behalf of her husband, but with this condition, that he in perſon ſhould aſſociate them in this War againſt the *Thebans*. *Amphiaraus* conceiving that his wife had betrayed him, promiſed notwithſtanding to go along with them, howbeit he charged his Son *Alcmeon* if he miſcaried in this War to kill *Eriphyle*, which he accordingly putting in execution afterwards, was ſo tormented in his conſcience for it, as he became mad thereupon.

The hatred of brothers is deadly.

Adraſtus, *Polynices* and *Tydeus* entring into this War, made choyce of four Commanders in chief, namely *Amphiaraus*, *Capaneus*, *Hippomedontes* and *Parthenopeus*, and ſo all of them together marched with a great Army to *Thebes*; where *Eteocles* and *Polynices* with mutuall wounds killed one another: *Capaneus* ſtriving to ſcale the walles was ſlain in the attempt: *Amphiaraus* riding in his chariot was ſwallowed up alive in opening of the earth and never ſeen more: In like manner all the reſt of the ſeven Captaines ſaving *Adraſtus*, and a great number of others beſides loſt their lives there; unto whom the *Thebans* denying buriall *Adraſtus* returned to *Argos*; and when as none durſt interr thoſe dead bodies, the *Athenians* alone who ſurpaſſe others in goodneſſe buried them all. This end had ſix of the ſeven Commanders that went to the ſiege of *Thebes*.

But afterwards their Sonnes in revenge of their Fathers death entered

entered into a War againſt the *Thebans*, but firſt of all they conſulted with *Apollo*, who anſwered that they ſhould vanquiſh them if they made *Alcmeon* the Son of *Amphiaraus* their Generall; which performed by them accordingly, he demanded of the Oracle whether he ſhould puniſh his Mother *Eriphyle* or no; the god willed him to do it, as well becauſe ſhe had taken a Chaine of gold to betray her husband, as alſo a rich vail to do the like to her Son.

They ſay that *Venus* in times paſt gave *Hermione* the Daughter of *Cadmus* a Gold chaine and a vail, both which *Eriphyle* had; the one from *Polynices*, and the other from *Therſander* the Sonne of *Polynices*, to the end ſhe ſhould exhort her Sonne to undertake the War againſt the *Thebans*.

Alcmeon then raiſing as many men in *Argos* as poſſibly he could, and adding ſuch forces as he had from the neighbouring Cities, he marched with a mighty Army againſt the *Thebans*, and incontring with them a cruell Battaile inſued thereupon, but *Alcmeon* obtained the victory.

The *Thebans* being thus overcome with the loſſe of a great multitude of their Citizens, and deſtitute of all hope of further reſiſting, went to aske counſell of *Tyreſias* the Soothſayer, who adviſed them to abandon their City, as the only way to ſave themſelves. They following his counſell left the City, and fled away by night to that part of *Bœotia* called *Thilpoſium*. *Thebes* being taken and deſtroyed they took *Daphne* the Daughter of *Tyreſias* and carrying her away to *Delphos* they offered her as an oblation to *Apollo*: She living long there and taught the art of Divination, grew ſo excellent therein, that ſhe wrote many admirable matters of ſeverall kinds in verſe, out of which it is ſaid the Poet *Homer* took diverſe things for the adorning of his Poem.

Having then very often by the inſpiration of the God given ſundry wonderfull anſwers, ſhe was by all men ſurnamed *Sibylla*; for to be full of God, and *Sibylla*, is one and the ſame.

The *Victors* after they had deſtroyed *Thebes*, returned with rich ſpoyles into their Country. Amongſt the *Thebans* which fled to *Thilpoſium*, *Tyreſias* was one and dying there was buried with great pompe by his Citizens, who conferred divine honours on him. Then making War on the *Doriens*, and overcoming them in a Battaile, they drove them out of their Country, and a little after ſome of them ſeated themſelves in *Junoes* habitations, and other went and dwelt in *Athens*.

The *Doriens* which were expelled out of their Country returned thither again in the raign of *Creon* the Son of *Menœceus* and inhabited *Grynæum*, *Limeum* and *Eubœa*. Before that *Bœotus* the Son of *Neptune* and *Arne*, paſſed into the Country of *Æolis*, which now is called *Theſſalia*, and called them that accompanyed him *Bœotians*. But we are to ſay ſomething of the *Æoliens*.

In ancient times all the reſt of *Æolus* his Sonnes that were deſcended of *Hellenus* and not of *Deucalion*, inhabited thoſe places before mentioned, onely *Minas* raigned in *Æolis*, his Son *Hippotes* had by *Menalippe* another *Æolus*, whoſe daughter *Arne Neptune* got with child, whereat the Father was ſo highly diſpleaſed that he gave her to a certaine *Metapontine* ſtranger which was come thither by chance, with this condition that he ſhould carry her to *Metapontum*, where ſhe brought forth *Æolus* and *Bœotus*, whom the *Metapontine* lacking children and induced thereunto by an Oracle adopted for his Sonnes. Theſe growing to be men and a ſedition ariſing in *Metapontum* they made their putative Father Lord thereof. Afterwards a difference falling out between *Arne* and *Antolyta*, they in the maintenance of their Mothers cauſe killed *Antolyta*; wherewith their ſaid Father being much offended they rigged forth certain ſhips, and put to Sea with their Mother and many of their friends.

Æolus arrived at the Ilands of the *Tyrrhene* Sea, which from him are called *Æolides*, and there builded a City named *Lypara*.

Bœotus came to *Æolus* the Father of his mother *Arne*, and ſucceeding him in his Kingdome he called all the Country after his Mother *Arnia*, and the people thereof after his owne name *Bœotians*.

Itonus the iſſue male of *Bœotus* had foure Sonnes, *Hippodamus*, *Electryon*, *Archilycus* and *Alegenor*: Of theſe *Hippodamus* begat *Eleus*, *Electryon Letus*, *Alegenor Ithonius*, and *Archylicus Proteron* and *Archeſilaus*, who went commanders in chief of the *Beotians* Army to *Troy*.

CHAP.

CHAP. VIII.

Of Neleus, *and his Nephews.*

WEE will now ſpeak of *Salmoneus*, *Titius*, and their Deſcendants, unto *Neſtor*, who was preſent in the War of *Troy*.

Salmoneus was the Son of *Æolus* that came of *Deucalion*, who going out of *Æolis* with a great company of men, ſetled himſelf in *Elea*, by the River of *Alpheus*, where he built a City, called after his own name, *Salmonea*: he took to Wife *Alcidice*, the daughter of *Eleus*, and of her begot *Tyrea*, a Lady of excellent beauty and form: *Alcidice* dying, he marryed *Sidera*, who (as a Mother in law) hated *Tyrea*. *Salmoneus* being for his pride and impiety hated of his Subjects, was by *Jupiter* kill'd with lightning: after which, his Daughter *Tyrea* was gotten with childe by *Neptune*, and brought forth *Peleas* and *Neleus*: She had afterwards by *Creteus Amythion*, *Pheretus* and *Æſon*. *Creteus* dying, there was a great diſſenſion between *Pelias* and *Neleus* about the Kingdome, but at length they agreed, that *Pelias* ſhould rule over the neighbouring Countrey of *Iolchus*; wherefore, taking with him *Melampus* and *Bias*, the Sons of *Amyathon* and *Aglaia*, as alſo ſome *Achaians*, *Phthiotes*, and *Æolians*, he marched with an Army againſt *Peloponneſus*.

Melampus being a Diviner, cured the *Argive* Women of their madneſſe, which the wrath of *Bacchus* had inflicted on them; and for the ſame, *Anaxagoras* the Son of *Megapentus*, gave him two parts of his Kingdome; whereof, having ſhared one half with his Brother *Bias*, he took *Iphianira* the Daughter of *Megapentus* to Wife, by whom he had *Antiphatus*, *Mantus*, *Bias*, and *Pronoen*.

Antiphatus begot on *Zeuxippe*, the Daughter of *Hippocoon*, *Iocleus*, and *Amalceus*. *Iocleus* had by *Hypermeſtra* of *Lesbos*, *Iphianira*, *Polybia* and *Amphianus*.

Thus did *Melampus*, *Bias*, and their poſterity hold the Dominion of the *Argives*. *Neleus* went with thoſe that followed him, into *Meſſena*, and with the good will of the bordering people, built the City of *Pylus*, where reigning, he took *Chlore* the Daughter of *Amphion* the *Theban*, to Wife, and by her had twelve Sons, whereof the eldeſt was *Periclymenus*, and the youngeſt *Neſtor*, who made one in the *Trojan* War. *Neſtor.* But this ſhall ſuffice for *Neſtor*'s Progenitors.

CHAP.

Chap. IX.

Of the Lapithes *and* Centaures.

WEE will now treat of the *Lapithes* and *Centaures*. *Oceanus*, according to the Fable, had many Sons by *Thetis*, which derived their names from Rivers; as *Peneus*, from that in *Theſſalia*, unto whom *Creuſa* brought forth *Ipſeus*, and *Stylbia*; of her *Apollo* begot *Lapitha* and *Centaurus*. *Lapitha* inhabiting about the River of *Peneus*, and there reigning, married *Eurione*, the Daughter of *Arſinous*, by whom he had two Sons, *Phorbas* and *Periphas*, the Heirs of their Fathers Kingdome. All thoſe people were from *Lapitha* called *Lapithes*.

Peneus.

Lapithes.

Phorbas, being called in to the aid of *Alector*, the King of *Bœotia*, who ſtood in fear of the power of *Pelops*, paſſed into the Country of *Olenus*, and had conferred on him a part of the Kingdome of *Eleus*, wherein his two Sons *Ægeus* and *Arctor* ſucceeded him.

Periphas, the other Son of *Lapitha*, begot of *Aſtyagea*, the Daughter of *Ipſeus*, eight children, whereof *Antion* the eldeſt had by *Melate*, the Daughter of *Amythaons*, *Ixion*; who, they ſay, upon promiſe of many rich gifts unto *Heſioneus*, marryed his Daughter *Clia*, on whom he begat *Perithous*; but not performing with him accordingly, his Father in law took his Horſes from him; whereupon, *Ixion* (ingaging himſelf to make good his word) ſent for *Heſioneus*, and threw him into a great pit full of fire, where he was burnt to death: For which cruelty, when as none other would purge him of this murther, it is ſaid, he was at length purified by *Jove*. But afterwards he grew ſo audacious as to attempt the deflowring of *Juno*, which coming to the knowledge of *Jupiter*, he turned a clowd into the ſhape of *Juno*; with whom *Ixion* lying, begot the *Centaures*. Nevertheleſſe, they ſay, that at laſt *Ixion* for his great wickedneſſe, was after his death bound by *Jove* unto a wheel, and there tormented with perpetuall pain. Many deliver, that the *Centaures* were bred up by the Nymphs in *Pelion*, where being the firſt that ever durſt break and back Horſes, they were thought to be born *Hippocentaures*, and thereof came the Fable, that they were half men, and half horſes. It is further ſaid, that they demanded part of their Fathers Kingdome of *Perithous*, which he denying, they made war upon him, but within a while gave it over. Not long after, *Perithous* giving his daughter *Hippodamia* to *Theſeus* in marriage, invited the *Centaures* thereunto; who becoming drunk with wine, offered to raviſh the Women that were at the feaſt; wherewith both *Theſeus*, and the *Lapithes*, being mightily incenſed, ſlew many of them, and drove the reſt out of the City. For which cauſe, reuniting themſelves, they fell upon the *Lapithes*, and put a great number of them to the ſword. Some of thoſe which eſcaped went to *Pholoe* in *Arcadia*, and others to *Malea*; from whence going forth to ſpoyl and rob the neigbouring *Greeks*, the moſt of them were cut off.

Ixion.

Peritheus.

Ixion's cruell fact.

Ixion's puniſhment.

The *Centaures.*

Chap. X.

Of Æſculapius, *and his poſterity.*

NOw there is ſomewhat to be ſpoken of *Æſculapius*, and his poſterity.

Æſculapius.

It is ſaid, that *Æſculapius* was the Son of *Apollo* and *Coronis*, who, being indued with an excellent wit, and giving himſelf to the ſtudy of Phyſick, found out divers things very available to the health of man, and was ſo excellent in his art, that he recovered many from moſt dangerous and deſperate diſeaſes; for which it is reported, how he reſtored divers that was dead to life again, and that therefore *Pluto* accuſed him to *Jove* for daily diminiſhing his Empire, by keeping men from dying; whereat *Jove* being much incenſed, killed him with lightning. *Apollo* inraged for his death, ſlew the *Cyclops* that framed the lightning, for which *Jove* being greatly diſpleaſed with *Apollo*, commanded him to deſcend from heaven to the earth, and there to ſerve men as a puniſhment of his offence.

Phyſick much poliſhed by *Æſculapius.*

Æſculapius left behinde him two Sons, *Machaon*, and *Podalirius*, who exerciſing their Fathers art went to the *Trojan* war with *Agamemnon*, and thereby curing many *Greeks* of their wounds, obtained not onely great glory, but after the end of the war were rewarded by them with ſundry large immunities. Of this more hereafter.

Machaon and *Podalirius* the Sons of *Æſculapius.*

Chap. XI.

Of the Daughters of Aſopus, *and the Children of* Æacus.

WEE will write of the Daughters of *Aſopus* and the Children of *Æacus*.

According to the Fable, *Oceanus* begot of *Thetis* many Sons, from whom Rivers had their denominations, amongſt the which were *Peneus* and *Aſopus*.

Peneus and *Aſopus.*

Peneus ſeating himſelf in *Theſſalia*, gave his name to that River. *Aſopus* making choyce of *Phliuns* for his habitation, had by *Methope* the Daughter of *Ladon*, two Sons, *Pelaſgus* and *Iſmenus*, as alſo twelve Daughters.

Iſmenus.

Iſmenus lived in *Bœotia*, neer to the River called by his name *Iſmenus*. Of the Daughters, *Synope* was raviſhed by *Apollo*, and carryed to that place, where now is a City, from her named *Synope*: her Son *Syrus* ruled over thoſe, which from him are ſtyled *Syrians*. *Corcyra* too, being raviſhed by *Neptune*, was tranſported into that Iland, which from her is called *Corcyra*; of her was born *Phæacus*, from whom *Phæacum* took its name; and the Son of *Phæacus* was *Alcinous*, who guided *Ulyſſes* into *Ithaca*. *Salamis* likewiſe was raviſhed by

by *Neptune*, and carryed into that Iland, from whom it is called *Salamina*, over which her Son *Cenchreus* ruled, who was very famous for killing of a Serpent of a monſtrous greatneſſe, that deſtroyed the inhabitants thereof. *Ægina* was alſo raviſhed by *Jupiter*, and carryed into that Iland, which after her was named *Ægina*, where ſhe brought him forth a Son, called *Æacus*, who reigned in that Iland, and had three Sons, *Peleus*, *Telamon*, and *Phocus*; of which *Peleus*, having by chance killed his Brother *Phocus* with throwing of a ſledge, was by his Father driven away, and fled to *Phthia* in *Theſſalia*, where he was purged of that ſlaughter by King *Actor*, who wanting children, aſſociated him into his Kingdome. Of *Peleus* and *Thetis*, came *Achilles*, who went with *Agamemnon* to the ſiege of *Troy*. *Telamon*, the other Son of *Ægina*, going to *Salamina*, took to Wife *Glauca*, the Daughter of *Cychreus*, the King thereof, and reigned over that Iland. *Glauca* being dead, he marryed *Erybia*, the Daughter of *Alchatus* the *Athenian*, by whom he had *Ajax*, which alſo was in the *Trojan* Warre.

The children of Æacus.

Chap. XII.

Of Pelops, Tantalus, Oenomaus, *and* Niobe.

BEing now to treat of *Pelops*, *Tantalus*, and *Oenomaus*, we muſt begin our Hiſtory ſomewhat higher. *Mars*, in *Piſa*, a City of *Peloponneſus*, begot on *Ægina* the Daughter of *Aſopus*, *Oenomaus*, who had one onely Daughter, named *Hippodamia*, and deſiring to know of the Oracle how long he ſhould live, he was anſwered, that then he ſhould die, when as his Daughter *Hippodamia* ſhould come to be marryed. Hereupon, *Oenomaus* fearing that which ſhould befall him at his Daughters marriage, reſolved to keep her in perpetuall Virginity, as the onely means to preſerve his life: But many ſuing to have her to Wife, he propounded unto them a Race to be run in a Chariot with four Horſes, from *Piſa* to *Neptune*'s Altar, neer to the *Iſthmus* of *Corinth*, with this condition, that whoſoever was overcome, ſhould loſe his life, and he that was Victor ſhould have the Virgin. Now, he that undertook to run this race, ſetting forth in his Chariot, *Oenomaus* followed him cloſe in his, which was driven by one *Myrtilus*, and having overtaken him, he with a ſpear that he carryed in his hand ſlew him. After then that many had loſt their lives in that manner, by reaſon of the exceeding ſwiftneſſe of *Oenomaus* Horſes, and the great skil of his Charioter; *Pelops* the Son of *Tantalus*, coming to *Piſa*, and ſeeing *Hippodamia*, undertook to run the Race; which by corupting *Myrtilus*, he won. Whereat *Oenomaus* was ſo overcome with grief, and believing withall, that according to the Oracle, the time of his death was come, he made away himſelfe. *Pelops* by marrying *Hippodamia* obtained the

Oenomaus the Son of Mars.

Hippodamia.

Pelops.

Pelops marries Hippodamia.

the Kingdome of *Piſa*; where he reigned juſt'y, and with much prudence, and drawing the neighbouring people into *Peloponneſus*, he named that Countrey from himſelf *Peloponneſus*.

From whence the name of Peloponneſus came.

Having thus made mention of *Pelops*, it ſeems neceſſary, to the end nothing may be omitted which is worthy of memory, that we ſhould ſpeak of his Father *Tantalus*, who being the Son of *Jove*, was famous for his riches, and dwelt in that part of *Aſia*, now called *Paphlagonia*, where, for his Fathers ſake, he lived in great eſteem with the gods. But afterwards, growing inſolent with his proſperity, he diſcloſed to mortall men ſome ſecrets which he had heard at their table, for which he was puniſhed in this life, and after his death (according to the Fable) was tormented in hell amongſt the wicked, with eternall pains. Of him, beſides *Pelops*, came *Niobe*, which brought into the world ſeaven Sons, and as many Daughters, of excellent form and beauty, ſo that waxing proud of them, ſhe preſumed to compare with *Latona* for children, wherewith ſhe being mightily incenſed to anger, as they faigne, commanded *Apollo* and *Diana*, the one to kill all the Sons, and the other all the Daughters of *Niobe* with arrows, which they performing accordingly it hapned that at one and the ſame time *Niobe* both abounded with, and wanted Children. *Tantalus* being faln into the hatred of the gods, was expelled out of *Paphlagonia* by *Ilus* the Son of *Tros*, of whom and his Progenitors, we will write a little.

Tantalus.

Chap. XIII.

Of Dardanus *and his poſterity unto* Priamus.

THe firſt that reigned in the Country of *Troy*, was *Teucer*, begotten by the River of *Scamander*, on the Nymph *Idæa*. He was a gallant man, and named his Subjects after himſelf *Teucri*. His Daughter he gave in marriage to *Dardanus* the Son of *Jove*, who ſucceeding him in the Kingdome, called the people by his own name *Dardanians*; and built a City beſides, neer to the Sea ſhore, of the ſame appellation. His Son *Erichthonius* lived in great felicity and wealth, and as *Homer* writes, was a mighty rich man, having three thouſand Horſes feeding at one time together in his paſtures. *Erichthonius* begot *Tros*, who furnamed his people after himſelf, *Trojans*. This *Tros* had three Sons, *Ilus*, *Aſſaracus*, and *Ganymede*. *Ilus* made choyce of the champagne countrey to dwell in, and built in the Province of *Troas* a goodly City, called from him *Ilium*. *Laomedon* his Son begot *Tithonus* and *Priamus*; *Tithonus* paſſing with an Army into the Eaſtern part of *Aſia*, even unto *Æthiopia*, is ſaid to have a Son by *Ida*, named *Memnon*, who in ſuccouring the *Trojans* was afterwards ſlain by *Achilles*. *Priamus* had by *Hecuba* his Wife, amongſt many other, the renowned *Hector*, a man famous in the *Trojan* war. *Aſſaracus* reigning over the *Dardanians* begot *Capys*, of whom came *Anchiſes*, & of him & *Venus Æneas*, of high repute amongſt the *Trojans*. *Ganymede* the faireſt of men, was carryed up into Heaven to be *Jove*'s Cup-bearer.

Teucer.

Dardanus.

Tros.

Ilus.

Ilium.

Priamus.

Hector.

Chap. XIV.

of Dædalus *the* Minotaure, *and* Minos *his marching with an Army againſt King* Cocalus.

WE will now proceed unto *Dædalus*, the *Minotaure*, and *Minos* his Expedition againſt *Cocalus* King of *Sicilia*.

Dædalus. *Dædalus* was by birth an *Athenian*, and one of them which were called *Erechthidæ*, begotten an *Hymetione* the Daughter of *Eupallamus*. He was a moſt famous Architect, and did many admirable works in divers parts of the world, but eſpecially, he ſo far ſurpaſſed all others in making of ſtatues, that poſterity were perſuaded they did ſee, walk, and breath: for the compoſition of all the members and parts thereof was ſo exact and perfect, as it ſtruck every one with wonder that beheld them; whereas former Artiſans had framed the eyes, hands, arms, and thighes of their figures in ſuch ſort as they were very defective: *Dædalus* then, being in this high eſteem for his art, was faign notwithſtanding to fly his Countrey, upon this occaſion. *Talus* the Son of *Dædalus* his Siſter, was brought up by him in his profeſſion, and having an excellent wit, he invented the Wheel which Potters uſe; and finding by chance the jawbone of a Serpent, he firſt of all cut a little piece of wood into the thickneſs and ſimilitude of the teeth thereof, and afterward according to that model he made an iron Saw, which very much conduced to the Art of Architecture. Having likewiſe deviſed a Turners turne, and many other neceſſary inſtruments, he was ſo applauded by all men, that *Dædalus*, moved with envy, and fearing that he would become a greater Maſter then himſelfe, made him ſecretly away; and being about to bury him, he was asked who it was he buryed, whereunto a Serpent made anſwer and told who it was. But was not this a moſt wonderful thing, that a Creature, from whom the form of a Saw was taken, ſhou'd diſcover the murther of the youth; for which *Dædalus* being accuſed, and condemned by the *Areopagites*, fled to a certain people in the *Attick* land, who from his name were called *Dædalians*. Paſſing afterwards into *Crete*, he was much made of for his art, by *Minos* the King thereof. The Fable delivers, that *Paſiphae* the Wife of *Minos*, falling in love with a Bull, *Dædalus* made the ſimilitude of a Cow of wood, wherein ſhe being incloſed and ſet under the Bull, enjoyed her deſire. It ſaith further, how before that, *Minos* uſed to ſacrifice yearly unto *Neptune* the faireſt of all his Buls, but having one that excelled by far all the reſt, he ſacrificed a worſer unto him, whereat *Neptune* being diſpleaſed with *Minos*, ſtruck *Paſiphae* in love with a Bull, under whom ſhe being put by the art of *Dædalus*, it begot the Fable of

The Minotaure. the *Minotaure*, which was of a double ſhape, as being a Bull to the ſhoulders, and a Man from thence upwards. Now for the keeping of

The Labyrinth. this Monſter, it is further reported, that *Dædalus* framed the Labyrinth, that was ſo full of intricate windings and turnings, as it was almoſt impoſſible to finde a paſſage out of it. Wherein the *Minotaure* being ſhut up, ſeaven noble *Athenian* youthes, as we have declared before, were yearly

yearly expoſed unto him. *Dædalus* fearing the wrath of *Minos* for the wooden Cow he had made, fled from *Creta* with the aſſiſtance of a ſhip given him by *Paſiphae* for that purpoſe. *Icarus* his Son, accompanying *Icarus.* him, when they came to a certain Iland, fell into the Sea, which, together with the Iland, was called after his name. *Dædalus* putting from thence, ſailed to *Sicilia*, and arrived at that part whereas *Cocalus* reigned, who, in regard of his great skill, and the fame went of him, entertained him very graciouſly. Some ſay, that whileſt *Dædalus* was ſtill in *Creta*, and hid by *Paſiphae*, *Minos* very much deſiring to puniſh him, cauſed all the ſhips of the Iland to be ſearched for him, and withall, promiſed a great ſum of money to whomſoever ſhould bring him forth; ſo that, being in deſpair of getting away by ſhip, he framed with ſingular art certain wings compacted together with wax, which he faſtned to his Sons body, and his own, and therewith betook themſelves to flie over the Sea: but *Icarus*, like a raſh young man, ſoaring higher then he ſhould, the wax wherewith the feathers of his wings were joyned together, melting with the heat of the Sun, fell into the Sea: The Father flying cloſe to the water, and keeping the wax of his wings cool therewith, got ſafely into *Sicilia*. This Fable, although it ſeems very ſtrange, we have thought fit to inſert here.

Dædalus, for his rare knowledge in the art of Architecture, remained a long time with *Cocalus*, and the *Sicani*, performing many works in that Iland, which continue yet to this day. For neer to *Megara* he made that Lake, which is called the Fiſh-pond, from whence the River named *Alabus* runs into the Sea: and not far from that, which is now *Acragantina*, in a place called *Camicus*, he built a City upon a rock, that was inexpugnable, the acceſſe thereunto being ſo ſtraight and difficult, that three or four men could keep out thouſands. In this City *Cocalus* erected a royall Palace, where, as in a moſt ſafe place, he laid up all his treaſure. Thirdly, in the Countrey of the *Selinuntins*, he cauſed a cave to be digged, out of which with a ſmall fire came a vapor, that by little and little with the heat thereof brought a gentle ſweat upon them that repaired thither, and cured their bodies pleaſingly of many infirmities. There is adjoyning to the mountain of *Erice* a very ſteep and high rock, through which the way to *Venus* her Temple was exceeding difficult and abrupt, this he made far eaſier, and more paſſable. Many other works alſo were done by *Dædalus* in *Sicilia*, which are conſumed with time, eſpecially a Ram of gold, placed on *Venus* her Altar, that was graved with ſo much art, as it ſeemed to be alive. In the mean time *Minos* (who was very potent at Sea) underſtanding that *Dædalus* was fled into *Sicilia*, reſolved to proſecute him with War; to which effect, paſſing out of *Creta* with a great Fleet, he arrived at *Acragantina*, now called after him *Minoa*, where landing his forces, he ſent a Meſſenger to *Cocalus* to deliver *Dædalus* unto him: *Cocalus* coming to a parley with *Minos*; promiſed to ſatisfie his demand, and thereupon invited him to his houſe, where waſhing himſelf in an hot bath, he kept him ſo long in it, that he was ſuffocated with too much heat: His body he afterwards reſtored unto the *Cretans*, and told them that he came to his death by falling accidentally into the Bath, where he periſhed in the hot water.

The *Cretans* interred him moſt magnificently, erecting him two ſepulchres, in one of which they ſecretly incloſed the bones of *Minos*; the other was openly ſet up in *Venus* her Temple, which for many ages after was worſhipped by poſterity. In following times, when as the *Acragantines* were building the City, during the reign of *Thero* their King, they found out the true ſepulchre, wherein the bones of *Minos* were which they ſent to *Creta*. After the deceaſe of *Minos*, the *Cretans* remaining without a Commander in chief, and falling at diſſenſion amongſt themſelves; ſome of them that were grown familiar with the *Sicans*, quite abandoning their Country, continued ſtill in *Sicilia*; whereof part built a City, calling it after the name of their King, *Minoa*: another part of them wandring up and down the Sea ſhore, at length choſea place, where they founded a City, and named it *Engia*, from a fountain that flowed thereinto: Theſe, *Troy* being taken, received *Merion* and the *Cretans*, which came along with him by Sea into *Sicilia*, as Kinſmen into their City, and afterwards leaving the Town of *Ochyra*, and driving ſome of their neighbours out of their Country, poſſeſſed it themſelves; where in tract of time growing rich, they built a goodly Temple to the Mothers goddeſſes, which were brought thither from *Creta*, and there highly honored for having given ſuck to *Jove* unwitting to *Saturne*, according to the Fable, and for which likewiſe they were tranſformed into a celeſtiall conſtellation, in form of a Bear, about the North pole, called *Arctos*, as *Aratus* alſo affirms in his work of the Stars, ſaying, that they aſcended into heaven for nurſing up *Jove* in ſecret. But we hold it not fit to pretermit, how not onely the inhabitants of that City, but alſo moſt of the neighboring people celebrateed the worſhip of theſe goddeſſes with ſacred ſolemnities, and other honors: Many other Cities too conſecrated very rich and precious veſſels of gold and ſilver to their ſervice, out of a perſwaſion, that in ſo doing they ſhould be happy and proſperous in all their affairs, both publique and private; and withall erected a great and ſumptuous Temple unto them; for the ſtructure whereof, when as the nature of the place afforded not fitting materials, they took care to have huge ſtones brought with a mighty charge from a quarry, that was an hundred furlongs diſtant from them; which in regard the way they were to goe through, was rough and hard to paſſe, were carryed upon Carts with four wheels, expreſſely prepared for that purpoſe, and ſo drawn with an hundred yoke of oxen, never regarding what the expence thereof might amount unto for the accompliſhing of ſo holy a work. There was alſo a little before theſe times three thouſand oxen, and the revenue of much land conſecrated to theſe goddeſſes.

CHAP.

CHAP. XV.

of Ariſtæus, Daphnis, Eurydice, *and* Oryon.

THE Acts of *Ariſtæus* are now to follow: He was begot by *Apollo* on *Cyrene* the daughter of *Peneus*, with whoſe beauty *Apollo* being taken raviſhed the Virgin, as ſome write, and carried her away to that place in *Libya*, where afterwards the City of *Cyrene* ſo called after her name was built. The God having *Ariſtæus* by her, delivered him to the Nymphs to bring up, of whom he was called by three ſeverall names *Nomius*, *Ariſtæus*, and *Argeus*. Theſe Nymphes taught him to make curds of milke, honey and oil, which he firſt of all brought into uſe for the benefit of men; ſo that he was for his merits towards them like unto *Bacchus* worſhipped as a God. Then going, as they ſay, into *Bœotia* he married *Autonoe* the daughter of *Cadmus*, by whom he had *Actæon*, who according to the fable was devoured by his own hounds; the cauſe whereof ſome write was, for that hunting on the mountains near to the Temple of *Diana*, he would have lyen with her. Others affirme it was, becauſe he preferred himſelf before her in the skill of hunting: Both of them are likely to have incenſed the Goddeſſe to anger, either for that ſhe abhorred his offring to draw her unto his luſt; or becauſe he durſt compare with her for hunting, whereas the gods themſelves gave place to her in that exerciſe; ſo that being juſtly provoked ſhe transformed him into a beaſt, that ſo he might be torn in pieces of his dogges. The deſcent of *Ariſtæus*. *Actæon*.

Ariſtæus after the death of *Actæon*, made his addreſſe unto the Oracle of his Father *Apollo*, who willed him to repair unto the Ile of *Chios*, where he ſhould receive divine honours; ſayling thither then, and the Plague raging over all *Greece*, he ſacrificed unto the ſtarre *Sirius* for the health of the *Greeks*, whereupon the *Eteſian* windes blowing, the ſickneſſe ceaſed. But was it not ſtrange that he who a little before had ſeen his Son devoured of dogs by the permiſſion of the gods, ſhould ſo ſoon after obtain ſo much grace of them?

After this leaving his Nephews in *Chios* he returned into *Libya* unto the Nymphes his nurſes; from whence paſſing into the Iland of *Sardinia*, and taken with the delectableneſſe thereof he fell to planting of Vines and other fruit trees in it, and had two Sons there, *Charinus* and *Calicarpus*. He ſayled alſo into other Ilands, and abiding ſome while in *Sicilia* he taught the inhabitants thereof to make oil, dry fruites and many other things neceſſary to the life of man; for which the *Sicilians*, and they eſpecially amongſt whom abundance of Olives did grow, worſhipped him with exceeding great reverence for a God. At length they ſay he went into *Thracia* to *Bacchus*, of whom he learned his ſacrifices and ceremonies and divers other things very much conducing to the good of men. Laſtly, having lived a while in mount *Hæmus*, he vaniſhed away and was ſeen no more, whereupon he was adored with the honours of the immortall gods, not only by the *Barbarians* but alſo by the *Greeks*.

After

After *Ariſteus*, *Erix* and *Daphnis* are to be made mention of: *Erix* they ſay was the Son of *Venus* and *Butes*, a King of great fame, he was in high eſteem amongſt men for his nobility on his Mothers ſide, and commanded a great part of the Iland of *Sicilia*. He built on the mountain of *Eryce* a renouned City called after his own name, and at the top thereof he erected a Temple to his Mother, which he adorned with divers rich veſſells and oblations.

Venus moved as well by the piety of her Son, as by the godlineſſe of the inhabitants thereof, loved this City exceedingly, wherefore ſhe was from it ſurnamed *Venus Erycina*. *Venus Erycina.*

Now the fortune of this Temple is to be admired, for whereas the glory of other Temples after they came to their hight fell to decay, the reputation of this alone held up ſtill as it was in the beginning, yea and alwayes increaſed more and more; for beſides the honours inſtituted by *Erix*, *Æneas* paſſing afterwards into *Italy* and arriving in *Sicilia*, offered many rich preſents to this Temple of *Venus* his mother. The *Sicani* too many ages following highly reverencing this Goddeſſe, beautifyed her Temple with many precious oblations. *Venus* likewiſe was highly adored by the *Athenians*, at ſuch time as they were maſters of that part of the Iland. Laſtly, the *Romans* who commanded over the whole Iland, exceeded all that went before them in their worſhip of this Goddeſſe, unto whom they aſcribed the originall of their deſcent and therefore adored her with the more honour and devotion, as the only author of the proſperity of their Empire: For the Conſuls and other *Romans* that came with any command into that Iland, at their repair unto *Eryce* exhibited extraordinary ſacred honours to the Temple there, and laying aſide the ſeverity of their places they communicated with women and children in their mirth and jollity, thinking thereby to be the more acceptable to the Goddeſſe. The Senate alſo had a ſpeciall care of her worſhip and honour, for they ordained that ſeaventeen of the moſt confiding Cities they had in *Sicilia* ſhould pay a certain yearly contribution of gold unto the Temple of *Venus*, and withall appointed a company of two hundred Souldiers to be a continuall guard thereof: but enough of this Goddeſſe, we will now come to *Daphnis*. The worſhippers of *Venus*.

There are mountains in *Sicilia* called *Erios*, which by nature are alwayes green and pleaſant as it were a continuall Spring; it abounds beſides with Fountains, ſweet ſtreams of clear water, and great ſtore of thick woods, as alſo with oakes far bigger then any other where, and bearing a world of acornes, together with an infinite company of fruit trees and vines; theſe mountains verily are ſo fertile, that upon a time they plentifully relieved a whole Army of *Carthaginians* that were ready to periſh for want of food.

In a delectable grove of this region where the Nymphs uſed to ſolace themſelves, was *Daphnis* begotten by *Mercury* upon one of them, and had his name given him from the multitude of Lawrells that are frequently growing there. *Daphnis.*

Being brought up by the Nymphs he became poſſeſſor of many heards of Cattle, and from them was ſtiled *Bubulcus*. Now whereas he was of a ſharp wit, and applyed all his ſtudy to the keeping of Cattle, he wrote many Bucolick verſes which are at this day in high eſteem with the *Sicilians*. Moreover it is ſaid, that he beſtowed much time in hunting to pleaſe *Diana*, whom he very much delighted with his pipe and ſinging. It is further delivered of him, that a certain Nymph, who was in love with him, and he with her, foretold him that if ever he lay with any other but ſhe, he ſhould loſe both his eyes: and that afterwards deflowring the daughter of a certain King when he was drunk, he was deprived of his ſight accordingly. But we ſhall ſpeak again of *Daphnis* hereafter.

Now we will write ſomewhat of *Orion*, who exceeding in ſtature and ſtrength of body other *Heroes*, did many brave workes for the love of praiſe and glory. For during the raign of *Zanclotus* a King in *Sicilia*, he built a City called after his name *Zancle*, which is now *Meſſana*; and there caſting up a huge piere he made a very goodly and commodious haven named *Acte*: Howbeit ſince we have fallen upon the mentioning of *Meſſana*, it will not be from the purpoſe to relate that which is ſaid of the narrow Sea whereon it is ſeated. Some ancient writers deliver, that *Sicilia* was in times paſt conjoyned to *Italy*, but afterwards became an Iland in this manner. The continent where it was narroweſt being continually beaten upon by the violence of the Sea on either ſide, the raging billowes in tract of time broak into the earth and ſo made a way for the water to paſſe quite thorough it, from which dividing of the earth in that ſort this place was called *Rhegium*, and many years after a City was built there of the ſame name. *Orion.* The narrow Sea of *Meſſana.* *Sicilia* divided from the continent.

Others affirme, that the Continent being rent aſunder by an earthquake, the Sea by that means got a footing between both parts thereof.

But the Poet *Heſiodus* is of another opinion, for he ſaith, that *Orion* raiſed up in the open Sea that promontory which is near to the mountaine of *Pelorus*, and on it built a Temple to *Neptune*, at this day exceedingly honored by the inhabitants thereabout: After the finiſhing of which work he went into *Eubœa*, where he obtained an immortall name, and for the fame that went of him was numbred amongſt the ſtarres; as is alſo teſtifyed by *Homer* in certaine verſes of his *Necyia*. Having thus written as we promiſed in the beginning, of Men and Demy-gods, we will here give an end to this Book.

THE

THE HISTORY OF Diodorus Siculus.

The Sixth Book.

Chap. I.

Of the fabulous reports which are made of Sicilia, *alſo of the forme and extent of that Iland.*

WHereas, it is required of them who are Hiſtorians, to ſee that in their writings they omit nothing which falls within the conſideration of Hiſtory; It ſhould ſeem thereby, that they are principally concerned to deſcribe or relate each particular thing and action; for this diligence of theirs in ſetting down matters particularly, redounds not alone to the advantage of private perſons (who are taught thereby both to preſerve and advance their own fortunes) but even they themſelves gain much credit and repute thereby. Some Hiſtorians whoſe workes for eloquence and copiouſneſſe of matter are deſervedly commended, are notwithſtanding deficient in the particular deſcription of things; for howſoever the Readers may commend their paines and induſtry in compiling of their Hiſtories, yet their method in writing of them deſerves to be reprehended. *Timæus*, (one that pretended to give us an exact account, and full Hiſtory of thoſe times) undergoes a cenſure, for ſpending too much of his paines in reproving of others, and for that reaſon is ſurnamed the *Detractour*. *Ephorus* in his Hiſtory hath ſet down each particular thing particularly and ſeverally, dividing his Books according to their ſeverall ſubjects: whoſe method we following as well as we can, have allotted this preſent Book for the deſcription of Ilands; among which *Sicilia* firſt offers it ſelf to our conſideration; which as it is the beſt, ſo it is the moſt antient of all Ilands. It was of old firſt called *Trinacria* from the forme or How *Sicilia* was firſt called.

 ſhape

ſhape of it; after the Inhabitants called it *Sicania*; and laſt of all the *Italians* (who were called *Siculians*) uſually reforming thitſter, named it *Sicilia* or *Sicilie*. It is in circuit 4360. ſtadiums or furlongs, for one of its three ſides (reaching from the promontory *Pelorus* to *Lilybæum*) containes 1700. furlongs: from *Lilybæum* to *Pachynum*, it containes of *Syracuſian* ground 1500. furlongs: the reſt of its circuit extendeth 1140. furlongs. The *Sicilians* tell us (receiving the tradition of old from their forefathers) that *Sicilia* is ſacred to *Ceres* and *Proſerpina*. Some of the Poets have faigned, that *Jupiter* after the marriage of *Pluto* with *Proſerpina*, gave this Iland to the Nymph *Anacalyptra*. The beſt writers do affirme, that the *Sicanians* who heretofore inhabited this Iland were made gods; and that the aforeſaid Godeſſes were firſt ſeen in *Sicilia*, where Corne (by reaſon of the goodneſſe of the earth) firſt of all did grow, as an excellent Poet teſtifieth; ſaying, that the ground there brought forth all things naturally. To this very day in *Leontium*, and many other places of *Sicilia* Wheat growes wilde. Laſtly, if it be demaunded where Corne was firſt found out, before it came to be uſed; the *Sicilians* doubtleſſe deſerve that commendation.

Chap. II.

Of Ceres *and* Proſerpina, *and the invention of Corne.*

IT is well known that theſe Godeſſes (who without queſtion were the diſcoverers thereof) were in high eſtimation in *Sicilia*; they alledge the rape of *Proſerpina* for an argument that theſe Godeſſes lived in this Iland, as a place wherein they much delighted. The rape of *Proſerpina* (they ſay) was in the fields near *Ætna* hard by the City, which are garniſhed with Lilies and ſeverall kinds of flowers meet for a Godeſſe; inſomuch that hounds there through the fragrancy of the ſmell loſe their ſents, the ſweetneſſe of the flowers overcoming their ſenſe. This medow on the upper part thereof is exceeding plain, encompaſſed round by ſpreading waters, and parted on all ſides by præcipices, whence ſome have called it the Navill of *Sicilie*: There are adjoyning to it groves, medowes, and moores on all ſides, moreover a great Cave they ſay there is, which hath a paſſage under ground opening towards the North; through which (they faign) that *Pluto* paſſed with his charret, when he carried away *Proſerpina*: they would have us beleeve that the Lilies, and other ſweet flowers which delight the ſight continue green all the year. If we beleeve fables, they tell that *Minerva* and *Diana* virgin Godeſſes being brought up with *Proſerpina*, were wont to gather flowers together, and to make garments for their Father *Jupiter*; by reaſon of which fellowſhip and familiarity, they all came to love that Iland, each of them having ſuch a place as they made choyce of: now *Minerva* choſe the Countries about *Hymera*, wherein the Nymphes (to do her a favour at *Hercules* coming) made Fountaines of hot water to ſpring; which

The Navill of *Sicilia*.

places,

places, together with the City which to this day beares her name, the inhabitants conſecrated to her. *Diana* likewiſe had given her by the gods an Iland in *Syracuſe*, which ſhe called by the anſwer and voyce of the Oracle *Ortygia*; in this Iland likewiſe did the Nymphes in favour of *Diana* produce a fountain which is called *Arethuſa*: this fountain not only heretofore, but even now in our times breeds abundance of ſacred fiſh, for they are not touched by the Inhabitants; they who in time of War have been bo'd to eat of them, have by the anger of the gods been afflicted with great calamities: but of theſe things hereafter. *Proſerpina* (as the other Godeſſes had done) made choyce of the medowes about *Ætna*, to whom there is dedicated by the *Syracuſians* a large fountain called *Cyane*: but when *Pluto* had carried away *Proſerpina* to hell in his Chariot, through a cave of the earth near *Syracuſa*, the *Syracuſians* afterwards kept certain holydays every year near *Cyane*, where they ſacrificed privately leſſer victimes; publickly they drowned buls in the Lake, in imitation of *Hercules* who uſed the like ſacrifices when he drove *Geryon's* Oxen through *Sicilia*. They report then that *Ceres* when ſhe could not finde her daughter, took torches which ſhe lighted in *Ætna*, and wander'd through ſeverall parts of the World to finde her out, and that to gratifie thoſe men who had kindely entertained her, ſhe inſtructed them in the uſe of Corne; among whom, thoſe who ſhewed moſt civility to the Godeſſe (next to the *Sicilians*) were the *Athenians*, who for this reaſon have honour'd this Godeſſe above all the reſt, both with ample Sacrifices, and the myſteries of *Eleuſina*, which for their antiquity and chaſteneſſe are talked of among all men: many of the *Athenians* having for their civility ſake the benefit of Corne beſtowed upon them, imparted it to their next neighbours; and from them it came, to be communicated almoſt to all the World; but the *Sicilians* being moved by *Ceres* and *Proſerpinaes* indulgence towards them, (as being the firſt that received the uſe of Corne from them) inſtituted ſacrifices and ceremonies to each of them, at a ſeverall ſeaſon of the year: to *Proſerpina* in Autumn with as much pureneſſe and zeal, as the reſpect which they owed to ſo great a benefit did require. But to *Ceres* in Seed-time when they celebrated ten holydays, with all exquiſite preparation and magnificence repreſenting their former life: in which dayes they uſed obſcene talke one to another, that thereby the griefe which the Godeſſe conceived for the rape of her daughter might be mitigated by laughter, and ſcurrilous language. Now all as well Hiſtorians as Poets do affirme that the rape of *Proſerpina* was in the manner as we have related. *Carcinas* a *Tragedian* who came often to *Syracuſa*, ſeeing the zeal which was uſed in thoſe ſacrifices, affirmes in a Poem of his, that *Proſerpina* being taken away by *Pluto* and carried to hell, *Ceres* taking fire from *Ætna* to ſearch for her, made known the uſe of Corne, for which ſhe was accounted a Godeſſe. We are not, to omit the good turnes of this Godeſſe done to men, for beſides her finding out of Corne, ſhe made Lawes alſo whereby men might learn to accuſtome themſelves to live juſtly and piouſly, whence ſhe was called *Dea legifera*, the Legiſlative Godeſſe; which things are ſo uſefull that none can eaſily invent greater: Seeing that hereby we

The fountain of *Arethuſa*.

The Myſteries of *Eleuſina*.

are taught not only to live, but to live well, and honestly: but of this before.

The *Sicanians.* Now concerning the *Sicanians* who first inhabited *Sicilia*, because Writers do differ about them, we are to give this account. *Phylistus* affirmes, how they came out of *Spain* into *Sicilia*, and that they had that name from *Sicanus* a river in *Spain*: but *Timæus* (condemning the ignorance of this writer) sayes, that the *Sicanians* were the naturall inhabiters of *Sicilia*, and produces many arguments for its antiquity, which we think not worth our pains to recite. Besides the *Sicanians* in times of old, had their habitations in mountaines which nature had fortified, where (for fear of robbers) they built them Cities to reside in; they were in subjection to no King, but each City had in it self a Principall or Governour: these were they who first inhabited this Iland, and tilled the ground to get them sustenance to support their lives. Afterward when *Ætna* broke out, and had destroyed with its flames the Countries which lay about it for many years; their fear drove them to leave these Easterne Countries, and seat themselves towards the West: Many ages had passed, when the *Siculi* (leaving *Italy*) possessed themselves of those places the *Sicanians* had deserted; who afterwards growing strong and rich, and seising upon their neighbors possessions, dayly increased their power, till after frequent battels with the *Sicanians*, they at last agreed to determine the bounds of each others possessions. Lastly, the *Græcians* brought Colonies into *Sicilia*, and built Maritime Cities: when not long after (the *Græcians* dayly resorting thither) by means of this mutuall conversation with each other, they came to learn the *Greek language*, forgetting their owne barbarous tongue, and changing their name, they were called *Sicilians*.

Chap. III.

Of Lipara, *and the other Ilands which are called the* Ælides.

Here follow the *Æolides*, which Ilands are in number seven, namely, *Strongyle*, *Evonyma*, *Didyme*, *Phœnicusa*, *Sacra*, *Vulcania*, *Lipara*, wherein there is a City of the same name. They are all situated on a row between *Italy* and *Sicilia*; they are distant from *Sicilia* almost a hundred and fifty furlongs; they are of equall greatnesse; the largest of them contains in circuit a hundreth and fifty furlongs: all of them heretofore vomited out fires, wherein to this day are to be seen the vents and passages of the fire: In *Strongyle* and *Sacra* to this present out of the opening of the Earth there breaks forth a great wind and ill-favour; it likewise casts forth sand and abundance of fired stones, just as *Ætna* did: Some are of opinion, that there be certain subterranean passages between these Ilands and *Ætna*, and all of them breath out their fires from one and the same cause: Moreover (they say) that these Ilands in times past were desert, and that one *Liparus* Son

Son to King *Auson*, disagreeing with his Brothers left *Italy*, and with a band of Souldiers, which he carried over with him in long Ships, arrived in this Iland, which from him was called *Lipara*: and having erected a City of his own name there, he improved the lands of the other Ilands also. When *Liparus* grew old, thither came *Æolus* the Son of *Hippotas*, with some of his Confederates, and taking to Wife *Liparus* his Daughter, he afterwards governed these Islands; but *Liparus* having a desire to return into *Italy*, made his abode in the places neer *Surrentum*, which he ruled with much prayse. Afterwards being dead, and interred in sumptuous manner, the inhabitants of the Countrey ascribed unto him such honours as are due to *Heroes*. Now we read that *Æolus* (this is he who (as the Poets have faigned) entertained *Ulysses* in his wandrings) was a just and pious man, and very civill to strangers. Moreover, he it was that taught Mariners the use of Sailes, and could foretell by observing of the fire, what Winds would rise; whence it came to passe, that Poets called him the god of Winds: for his extraordinary piety, he was styled a Friend of the gods. *Æolus* had six Sons, *Astiochus*, *Xuthus*, *Androcleus*, *Pheremon*, *Focastes* and *Agathyrsus*; who were highly honoured for their Fathers worth and virtues: one of them, *Focastes*, possessed those places of *Italy* lying about *Rhegium*. *Pheremon* and *Androcleus* held that part of *Sicilia* which reaches from the sea that divides the Iland, even to *Lilybæum*. The territories of this Countrey, which lie East-ward, the *Siculi* inhabited; those which are Westward, were inhabited by the *Sicani*. These people falling out one with another, voluntarily submitted themselves to *Æolus* his Sons, respecting them for their Fathers renowned goodnesse, and their care and affection towards them. *Xuthus* governed that part of the Iland which is towards *Leontium*, and retains to these times the name which he gave it, *Xuthia*. *Agathyrsus* having the command of those borders which are now called *Agathyrsis*, built a City there, called from himself *Agathyrsis*. *Astiochus* governed *Lipara*; all these Sons being emulous of their Fathers virtues, lived in great repute and estimation: Now when *Æolus* his off-spring had ruled in *Sicilia* for many years, at last it failed. Afterwards the *Sicilians* conferred their Principality upon their Noble men: but the *Sicanians* falling out about the government, entred into a war with one another. A long time after, the Iland becomming lesse and lesse populous, certain people of *Gnidus* and *Rhodes*, being oppressed by the Kings of *Asia*, resolved to take with them a Colonie into *Sicilia*, they elected for their Leader one *Penthalus* a *Gnidian*, who pretended to be descended of *Hippotas*, *Hercules* his Kinsman; it was then the fiftyeth Olympiad, where at the celebration of the games *Epistetiades* the *Lacedæmonian* was Victor: When as comming to *Lilybæum*, they found the *Egestians* and the *Seluntinians* in war together, and confederating themselves with the *Seluntinians*, many of them were slain in a battel which they fought against the *Egestians*, and among the rest, *Penthalus* their Captain. Such of them as survived the battel (where the *Seluntinians* were overcome) resolved to be gone from thence; choosing for their Leaders *Gorgon*, *Theslor* and *Epitarsis*; and passing through the *Tyrrhene* Sea, they

Lipara.

they arrived at *Lipara*, where being civilly entertained by the inhabitants, they dwelt in the Iland, being in number almoſt five hundred: A while after the *Tyrrhenians* infeſting the Sea with piracy, for their own preſervation they built ſhips: and part of them betaking themſelves to tillage, the reſt were employed in oppoſing the pirates; then making their fortunes, and all things elſe common amongſt them, they continued for a long time in that community of life: afterwards, when they had taken *Lipara*, and the City which belongs to it, they improved the lands of the other Ilands to the common advantage; at laſt they divided all the Ilands for twenty years; but upon theſe terms, that when that time was expired, they ſhould again divide them by lot: now having overcome the *Tyrrhenians* in ſome battels at Sea, they offered the tenths of their ſpoyls at *Delphos*: It remains now, that we ſet down the cauſes of that happineſſe and glory which the City *Lipara* afterwards attained unto.

In the firſt place is Nature her ſelf; for the Iland is beautified with medows, and baths, which are highly commended, and do much conduce to the healthfulneſſe of the place, being very delightfull to thoſe that uſe them: by reaſon whereof, the *Sicilians* when they are ſick, do in great confluence flock thither to be cured, and recover their former health: beſides, that Iland produceth a famous minerall, which they call Allum; from which they of the Iland of *Lipara* and the *Romans* receive great profit; for in regard that Allum cannot be gotten in any other place in the world, it brings great advantage to this Iland: which though it be but little, is yet very fertile of thoſe things whereby the life of man is ſuſtained; it abounds with all ſorts of fiſh and excellent fruit.

Oſteodes. Behinde *Lipara* Weſt-ward, there is a very little Iland not inhabited, which from a certain accident was called *Oſteodes*: for when the *Carthaginians* waged war againſt the *Syracuſans*, they went againſt *Sicilia* with a great power of Foot and a huge Navy by Sea; now the Army being compoſed of many Mercenaries of ſeverall Nations, who often mutined, eſpecially for their pay, if they had it not when it was due; ſome ſixty thouſand of them running to the Pretoria tumultuouſly roſe up againſt their Commanders, threatning them when they wanted their money, to right themſelves by the force of Arms. The Senate upon this ſecretly commanded their Officers to caſheer the Mutineers out of the Army: They pretending another ſervice for them, got them a ſhip board, and cauſed them to be ſet on ſhore in this Iland; where being left, they all periſhed by hunger. So the bones of ſo many dead men gave a name to this ſmall Iland.

CHAP.

CHAP. IV.

of Melita, Gaulos, Cercinna, Æthalia, Cyrnus *and* Sardinia.

HAving reckoned up the Ilands of *Æolus*, let us now paſſe to the other Ilands on the ſame ſide. On that part of *Sicilia* which lies towards the South, there be three Ilands, each whereof have ſafe harbors.

The firſt, which they call *Melita* (or *Malta*) hath very commodious harbors, and lies diſtant from *Syracuſa* eighty furlongs. The Ile of *Malta.* The inhabitants of this Iland are eſteemed fortunate, for they exerciſe ſeverall Crafts, and make excellent linen cloth, highly approved of for the fineneſſe and ſoftneſſe thereof: beſides, they build very fair houſes (anſwerable to the quality of the place) which they beautifie with plaiſter. This Iland is (as it were) a nurſery of Palm-trees, which abound there very much: The Merchants which ſaile towards the Weſtern Sea, make in hither, becauſe of its many ſafe harbors: by which means, the inhabitants (in regard of the benefit they receive by the Merchants) have much advanced the wealth and glory of the place.

There is likewiſe another Iland called *Gaulos*, having ſeverall ſafe harbors, and abounding with Palms.

There is alſo another, called *Cercinna*, lying towards *Africk*, where there is a City of no ſmall account, and a Harbor commodious, not onely for Merchants, but alſo for Men of War. The Iland of *Cercinna.*

Behinde *Lipara* there are Ilands ſituated towards the *Tyrrhene* Sea, among which, there is one called *Æthalia*, oppoſite to the City *Populonia*, and diſtant from the Continent almoſt a hundred furlongs: it had its name from one *Æthalius*, who once governed it; here they dig ſtone, whereof they make Iron, with which metall that Countrey abounds) and the Iron which is made of theſe ſtones decocted in furnaces, they divide into pieces, reſembling great ſpunges, which the Merchants after carry away to be ſold: of this Iron, Artificers make many inſtruments for Husbandry, and ſeverall other uſes. *Æthalia.*

Beſides this, there is another Iland, diſtant thence three hundred furlongs, which the *Grecians* call *Cyrnos*, but by the *Romans* and its own inhabitants it is called *Corſica*; this Iland is eaſily entred, it hath a fair haven, called *Syracuſium*; and two famous Cities, *viz.* *Calaris* and *Nicea*. *Calaris* was built by the *Phoceans*, who were afterwards driven out of that Iland by the *Tyrrhenians*: *Nicea* was built by thoſe *Tyrrhenians* which border upon the Sea, who alſo had brought the reſt of the Ilands of the *Tyrrhene* Sea under their ſubjection: and having ſubdued thoſe Cities in *Cyrnus*, impoſed upon them a tribute of their Rozen, Wax, and Honey, whereof there is plenty in that Iland. The Bond-men there do much differ from thoſe in other places, in their manner of living: the Iland is large, and for the moſt part mountainous and woodie, and well moyſtened with rivers: the people there feed on milk, honey and fleſh (the Countrey affords all this plentifully) which, above other *Barbarians*, they communicate to one another, moderately and civilly: The Ile of *Cyrnus.*

the

the honey-combes which are got in the trees on the mountaines, they permit to be theirs who firſt finde them; their ſheep are diſtinguiſhed by marks, and ſo are ſecured to their Owners without a Shepheard; they are extreamly juſt one to another in all their private actions. There is among them a very ſtrange cuſtome at the birth of their children, for when the Woman is brought a bed, there is no further care had of her in that caſe, but her Husband (as if he himſelfe were delivered of the childe) for certain dayes is looked to, and tended in ſtead of his Wife. This Iland produceth plenty of Yew-trees, where they finde honey of a very bitter taſte: The *Barbarians* which inhabit the Iland, uſe ſeverall Dialects, and hard to be underſtood: the Men of the Iland are in number above thirty thouſand.

Next to this is the Iland of *Sardinia*, equall in compaſſe to *Sicilia*; it is poſſeſſed by a barbarous people called the *Iolai*, who are reputed to be derived from *Iolaus*, and the *Theſpides*, whereof many came into this Iland: for at what time *Hercules* undertook his renowned labours, he ſent thoſe children (which he had begot by the Daughters of *Theſpius* with a great company both of *Grecians* and *Barbarians* (as he was adviſed by an Oracle) into *Sardinia*, to plant a Colonie there; which *Iolaus* (*Hercules* his Nephew) perceiving, went himſelf thither; where having built no very contemptible Cities, and got the whole Countrey under his power, he named the people *Iolaans*, after his own name: where he erected Schools and Temples, and inſtituted other things which concerned the peoples welfare, whereof there are extant monuments to this day. It was declared by the Oracle, that that Colonie ſhould continue always free, and that Oracle is verified to theſe times; for though the *Carthaginians* invaded the Iland with great forces, yet they never brought the *Iolaans* into ſubjection: for they betooke themſelves to mountainous and rugged places, and making themſelves dwellings under ground, fed upon milk, and cheeſe, and fleſh, which they had notwithſtanding in abundance: they declined the toyl of tillage, and lived quietly in the mountains; and though the *Carthaginians* often ſet upon them, yet at laſt (being terrified by the difficulty of the places) they were fain to leave them free. Laſtly, the *Romans* often attempted to conquer them, but through the advantage of thoſe places, they continued invincible. *Iolaus* having ſet all things in order for the advancement of the Colonie, returned into *Greece*. The *Theſpides* after they had for many ages governed that Iland, at length, ſetting ſaile for *Italy*, ſeated themſelves in places about *Cuma*: the remnant laying aſide their barbarouſneſſe, made choyce of good Captains of their own Countrey men to lead them, and continue their liberty to this day.

CHAP.

CHAP. V.

of Pityuſa, *and the Ilands which ſome call* Baleares.

BEſides theſe Ilands, there is another *Pityuſa*, ſo called from the Pine-trees which grow there in abundance. It is diſtant from *Hercules* Pillars three days ſayling; from *Africk*, a day and a nights; from *Iberia*, one days: it is in extent equall to *Corcyra*, and reaſonably plentifull. It bears vines, though very thin, and other trees in the valleys; they preferre the Wool above any other thing that Countrey affords: it hath a City called *Eneſus*, a Colonie of the *Carthaginians*; which for the compaſſe of the Walls, the number of Houſes, and the commodiouſneſſe of the Harbor, is ſufficiently known. Beſides, it bears ſeverall ſorts of Palm-trees, and is inhabited by the *Phœnicians*; this Colonie was brought thither a hundred and ſixty years after the building of *Carthage*.

There are alſo other Ilands oppoſite to *Spain*, called by the *Grecians* (*Gymneſiæ*) from the nakednеſſe of the people, who go in Summer time without cloaths: But by themſelves and the *Romans* they are called *Baleares*, from the caſting of the Sling, wherewith they fling ſtones more directly then other people: the middlemoſt of theſe is greater then any of the other Ilands, excepting ſeven, *viz.* *Sicilia*, *Sardinia*, *Creta*, *Eubœa*, *Cyprus*, *Cyrnos* and *Lesbos*; it is diſtant from *Spain* one days ſailing. The leaſt lies towards the Eaſt, where are bred all kinde of Cattle, but eſpecially many, which are both great and make a ſhrill ſound: Each of theſe Ilands is fertile and fruitfull, well peopled, containing above thirty thouſand men; they are much inclined to drink Wine, which is very precious in thoſe Ilands; they have no oyl at all, therefore they anoint their bodies with Maſtick and Swines greaſe mingled together. They affect Women extreamly, in ſo much, that they will redeem one Woman with three or four men: they abide in hollow ſtones, and neer ſteep rocks; they dig caves in the ground, which ſerve them for houſes to live in, and holds to ſecure them; they uſe not either gold or ſilver Coin, and prohibit any to be brought into the Iland, alledging for a reaſon, that *Hercules* made war upon *Geryon* the Son of *Chryſaorus*, who was very opulent in gold and ſilver; imagining, that as long as they have neither gold nor ſilver, their lives are not expoſed to treacheries; wherefore, when once heretofore they ſerved in a war with the *Carthaginians*, with the pay which was given them, they bought Wine and Women, and brought them home with them. It is a very ſtrange cuſtome which they have at their Weddings; for amongſt thoſe of their acquaintance and friends which are invited to the Marriage-feaſt, the firſt man and ſecond, and ſo the reſt, according to their ages (though they be a great number) do know the Bride; and the Bridegroom himſelf is in the laſt place admitted to his Wife; they are likewiſe ſingular, and much differing from other people in the manner of their ſepulchres: for they cut the bodies in pieces, and caſt them into a veſſell, upon which they lay a great heap of ſtones. Their

The *Baleares*.

weapons are three Slings; one they wrap about their heads, the other about their middles, and the third they hold in their hands. In battel they ſling far greater ſtones then others doe, with that force, that one would believe they were ſhot out of ſome Engine. At the aſſault of Cities, none can peep out of their Works from the walls but they wound them with their ſtones; and in fight they daſh to pieces ſhields, head-peeces, and all kinde of armour; they dart their ſtones ſo directly, that they do ſcarcely ever miſſe the mark; which dexterity they acquire by their coutinuall practiſe from their childhood; for they are put to it by their Mothers, who ſet a loaf of bread upon a beam, and ſuffer their children to have no meat, before they hit down that bread, for them to eat.

Chap. VI.

Of the Ilands of the Ocean which lie towards the Weſt.

HAving ſpoken of thoſe Ilands which lie towards *Hercules* his Pillars; we will paſſe to the Ilands of the Ocean.

There is a very great Iland towards *Africk*, of ſundry dayes ſayling in the Ocean, it conſiſts of fertile fields, pleaſant plains and hills; it is watered with rivers, which are able to bear ſhips; there are in it many Orchards, planted with trees of ſeveral ſorts, and pleaſant Gardens, through which ſweet waters do run. They build ſtately Innes or Lodging places; their Gardens are much beautified by the ſhades of Quince-trees; whither they betake themſelves when it is hot: a delightfull and fruitful Country it is; their mountains are beautified with many woods, fruitfull trees, and moyſtening waters; the Iland alſo is full of ſweet-water fountains, which are not onely of uſe and pleaſure to the inhabitants, but they availe alſo very much to their ſtrength and health; there are likewiſe in forreſts ſeverall beaſts, whereof they make ſweet and ſumptuous diſhes. The ſea affords them fiſh in abundance; the temper of the aire alſo is very healthfull, and produces fruits for the moſt part of the year, with other very ſpecious and delightfull things; in as much as this Iland (for the excellency of it) is deemed to be not onely the habitation of men, but of the gods. Heretofore (becauſe it ſeemed to be divided from the reſt of the world) it was unknown; now I will tell you how a while after it was diſcovered.

The *Phœnicians* (heretofore travelling into divers places of traffique) took advantage to plant ſeverall Colonies in *Africk*, and ſome in the Weſtern parts of *Europe*; who afterwards growing very rich, and paſſing beyond the Pillars of *Hercules* into the Ocean, they founded a City in *Cherroneſus* not far from Pillars which they called *Gadira*: Amongſt other buildings in this City, they erected a Temple of ſumptuous workmanſhip, to *Hercules*, which even to our times is in high reverence and eſteem, and the ſolemnities continued according to the

the *Phœnician* manner. Divers of the *Roman* Captains, who have been famous for their atchievments, have paid thoſe vows which they made to this god. The *Phœnicians* (ſailing through the Ocean by the Coaſts of *Africk*) were overtaken by a tempeſt, which laſting for many dayes, drave them into this Iland; where, obſerving the nature and goodneſſe of it, they diſcovered it to others. Now the *Tyrrhenians* (who were powerfull at ſea) had an intent to ſend a Colony into that Iland, but were prohibited by the *Carthaginians*; fearing, that the excellency of the place might invite them all to goe thither: for this intent they concealed it, to the end, that when any misfortune ſhould befall their own City at any time, they might have that as a refuge to betake themſelves unto. But let us return to *Europe*.

Chap. VII.

Of the Iland of Britannie, *and of that which is called* Baſila, *where Amber grows.*

IN the Ocean (oppoſite to the *Hercynian* Mountains of *France* (which are the greateſt in all *Europe*) there lie many Ilands: The greateſt of them is *Britannie*, which in former times never knew the command of a forainer; for we read not, that either *Dionyſius*, or *Hercules*, or any other *Heroe* or Commander ever invaded them. For *C. Cæſar*, whoſe atchievements have intituled him a God, was the firſt that ſubdued the *Britaines*, compelling them to a certain tribute. But of theſe (when time ſerves) we ſhall ſpeak more largely. *England ſubdued by Julius Cæſar.*

This Iland is in form Triangular, like *Sicilia*; of unequall ſides, ſpreading it ſelf obliquely towards *Europe*; where it is neereſt to the Continent, there is a Promontorie called *Carion*, diſtant from land (when it is high water) almoſt a hundred furlongs. The other Promontorie, which they name *Velerium*, is divided from the Continent (according to report) four days ſailing; the other ſide which is called *Orchas*, lyes toward the Sea. The leaſt ſide of it next to *Europe* extends it ſelf, as they ſay, 7000 furlongs in length; the extent of the ſecond ſide from *Carion* to the Promontory, contains 15000 furlongs; the third ſide 20000; ſo the compaſſe of the whole Iland is computed to be 42000 furlongs.

Thoſe which inhabite *Britannie* are the naturall people thereof; who live after the old faſhion. In battel they uſe Chariots, as (it is written) the ancient *Heroes* of *Greece* did at the war of *Troy*; their houſes are of reeds, or for the moſt part of wood; they houſe up their Corn in the ear, threſhing out as much of it as ſerves them by the day; they are of much integrity and ſimplicity in their behaviour, far from that craft and cunning which is among us; their Diet is plain and homely, favouring nothing of that luxurioufneſſe which the richer ſort of people uſe. The Iland is very populous; the climate (being Northerly) is cold: they have ſeverall Kings and Princes, which are at amity among themſelves:

themſelves: But of theſe things more exactly when we come to ſpeak of *Cæſar's* actions when he ſubdued the *Britains*. Now we will ſpeak of the Tinne which is got there.

Thoſe *Britains* which live neer the Promontorie *Velerium* (by means of their converſation with Merchants which come thither for Tin) are more civill then the reſt to ſtrangers. Theſe dig their Tin out of a ſtony ground, and when they have dilated it by the fire, they carry it to a certain *Britiſh* Iland called *Ikta*, neer which there are places which appear to be Ilands when it is full Sea; but at low water (the ſhoar being then dry) they carry over their Tin in Carts. There is one thing peculiar to theſe Ilands which lie between *Europe* and *Britannie*; that is, that at full ſea they appear to be Ilands, but at low water, the Continent: Out of theſe Ilands the Merchants tranſport their Tin into *Gallia*; thence they convey it by horſes (almoſt in 30 dayes) to the head of the river *Eridanus*. Hitherto of Tin, we are now to ſpeak of Amber.

Oppoſite to that part of *Scythia* which is beyond *Gallia*, there lies an Iland in the Ocean, called *Baſilea*, whereinto abundance of Amber is caſt by tempeſts, which is to be found in no part of the world beſides: Some of the Ancients have delivered fables of it, not worth our belief, for which poſterity hath blamed them. Yet ſome, as well Hiſtorians as Poets, do write; That *Phaeton* the Son of *Sol*, when he was a Boy, beſought his Father that he would give him leave to govern the chariot of the Sun for one day; which his Father yeelding unto, and he getting into the chariot, being unable to rein the horſes, the chariot was caryed out of its wonted courſe; by which wandering of the horſes, the heavens were firſt ſet on fire, and that circle which is called *Galaxia* was made by that means; afterwards a great part of the world was burnt thereby: whereat *Jupiter* being moved, ſlew *Phaeton* with a thunderbolt, and reduced the Sun to its wonted courſe againe. *Phaeton* (they ſay) falling into thoſe waters which are now called *Po*, heretofore *Eridanus*; and the Nymphs his ſiſters bewailing his death, were through extremity of grief turned into Poplar-trees, which once every year ſend forth tears, whereof that Amber is made, which goes beyond all others: but ſeeing poſterity hath diſcerned, how far theſe fabulous reports are from truth; we will follow the true relation thereof. Amber is ingendered in the aforeſaid Iland: which the Countrey-men conveying to the next Continent, it is from thence tranſported to theſe very places.

CHAP.

CHAP. VIII.

Of Gallia, Celtiberia, Iberia, Liguria, Tyrrhenia, *and of thoſe who inhabit thoſe Countries, and what Laws are in uſe amongſt them.*

THIS will not be amiſſe to ſpeak a little of thoſe neighbouring Countreys, which we omitted in our former books. The Nations of *Europe*.

In times paſt there ruled over the *Celtæ* a renowned perſon, who had a Daughter, that in the extraordinary great proportion of her body, and comelyneſſe, exceeded all other: this Maid proud of her ſtrength and beauty, deſpiſed all that made ſuit to have her to their Wife, thinking none worthy to marry her: in the mean time *Hercules* (making war upon *Geryon*) came into *Celtica*, and built there the City *Alexia*: ſhe admiring the virtue of *Hercules*, and excellency of his perſon, got her parents leave to enjoy him, of whom he begat a Son called *Galata*, who ſurpaſſed all of his age, both in the qualities of his minde, and ſtrength of body: when he came to be a man, and had entred upon his Fathers Kingdome, he ſubdued by his excellent atchievements in war many of the adjacent borders; calling all whom he ſubdued after his own name, *Galatæ*; whence all that Countrey came to be called *Galatia*, that is to ſay, *Gallia*: This is divided into ſeverall Countreys, which differ in the number of their inhabitants; for that which is accounted the greateſt of them, can make 200000 men, the other 50000. One of theſe Nations entred into league with the *Romans*, which continued to this very age. The *Celtæ*.

The Countrey inclines much to the North; the climate is cold, for in Winter time in ſtead of water it is filled up with ſnow; there is ſo much froſt in the Countrey, that the rivers when they are frozen, are paſſable not only by a few, but even by great Armies, with their chariots and carriages. Divers great rivers run winding through *Gallia*; ſome iſſuing out of deep lakes, others from the mountains, which partly run into the Ocean, and partly into our ſea.

Of thoſe Rivers which make their courſe into our Countrey, the greateſt is *Rhodanus*, which having its head in the *Alps*, falls into our Sea through five mouthes.

Of thoſe which fall into the Ocean, the greateſt are thought to be the *Danubie* and the *Rhine*, over which *C. Cæſar* in our time made ſtrange bridges, and conveying his Foot forces over them, ſubdued the *Galli* which lived on the other ſide of the *Rhine*. The *Danubie* and the *Rhine*.

There are in *Celtica* ſeverall other Rivers able to bear ſhips, which for brevity ſake I omit to ſpeak of. But all theſe being frozen over for the moſt part in Winter, people paſſe ſafely over them, caſting chaffe under their feet to prevent ſlipping.

But there is one ſtrange thing which happens in the greater *Gallia*, that we are not to paſſe over in ſilence. In Summer time there are winds which blow out of the Weſt and North with that violence The force of Winds.

and

and force, that they carry away ſtones as great as one can graſp in their hands, and tumble them up together like heaps of ſand. Sometimes they blow off peoples cloaths, and weapons, and caſt the riders from their horſes. Laſtly, ſuch is the coldneſſe of that air, as the Countrey produces neither Wine nor Oyle, wherefore the people are forced to make themſelves drink of Barley, which they call *Zythus*; ſometimes they uſe water mingled with honey: They are ſo extraordinarily given to Wine, that they drink it juſt as it is brought in by the Merchants, and inroxicated with the exceſſe thereof, they either fall aſleep, or mad: Whence it comes to paſſe, that many of the *Italian* Merchants (through deſire of gain) carrying it thither, either in ſhips, or wagons by land, get a boy in exchange for a rundlet of Wine. There is no ſilver in all *Gallia*; they have gold there produced naturally without art or labour: for the rivers paſſing with difficulty through their ſeverall windings, and the waters which fall from the Mountains, overflowing their banks, leave a golden ſand behinde them in the fields; afterwards the clods, which have the gold gliſtering in them, being rubbed, and the earth waſhed from them; the reſt is caſt into the furnace, where, after it is molten and purified, both men and women make uſe of it to adorn their bodies withall; for they deck their fingers and wriſts with golden bracelets; about their necks they wear great chains of gold, and ſuch are the rings upon their fingers, and corſlets upon their breaſts.

There is one thing very ſtrange and ſingular, which they obſerve in the Temples of their gods, where in their ſervices they ſcatter about abundance of gold; which they offer to the gods; yet none of them (though they be a people greedy of gold) dare out of a reverence to their Religion touch any of it: They are a ſoft people, of a fair complexion, and tall. Their hair, although it be naturally red, yet they have an art to make that naturall colour deeper. They curle their hair with Criſping irons, and caſt them from their foreheads towards their ſhoulders, ſo that they look like Satyrs or Children; they make their hair ſo ſtiffe, that they are juſt like horſe mains. Some of them ſhave their beards, others let them grow a little; their Nobles (indeed) doe ſhave their eye-lids, but let their beards grow to that length that they cover their bodies: whence it comes to paſſe, that when they eat they are full of meat, and when they drink the drink ſeemeth to run down them as through a channel. At their victuals they all ſit, yet not in ſeats, but on the ground, with wolves or dogs skins ſpread under them: young boyes wait on them. They have their fires hard by, where they have pots and ſpits full of meat. They honor the beſt ſort with the beſt meat; juſt (as the Poets tell us) the Nobles honoured *Ajax*, when he had overcome *Hector* in a duell.

They invite ſtrangers to their tables, and after meat they inquire of them what they are, and what are their occaſions. It is their cuſtome after meat, to fall into ſome emergent diſcourſe, and to challenge one another, without any regard of their life. They are ſtrongly of *Pythagoras*'s opinion, namely, that the ſouls of men are immortall, and that when their bodies are dead, they return again (after a certain time) into

into other bodies: whence it is that ſome of them write Epiſtles, and caſt them into the pile of fire, as though the dead ſhould read them. In their journeys or fights they uſe chariots drawn with two Horſes, driven by a Charioter.

In battle they firſt aſſault their enemie out of their chariot with a dart, then quitting their chariot, they fight with their ſwords on foot. Some of them are ſo regardleſſe of death that they will fight naked: they make choyce of the poorer ſort of their Free-men, to guard their bodies, who likewiſe ſerve as Waggoners, and to carry their ſhields. They march before their Army when it is drawn up, and challenge and provoke the ſtouteſt of their enemies to a ſingle combate, brandiſhing their arms, to create a terrour in them. When one of them behaves himſelf manfully in the field, they blazen out both his Anceſtors and his own prayſes and vir ues; they undervalue their enemies actions as contemptible. Laſtly, they extoll all that were daring among them in fight; they cut off the heads of thoſe that they ſlay in the field, and tie them to their horſes necks: they deliver the bloody ſpoyls of their enemies to their ſervants, to hang them up at their dores, with ſongs and hymnes: juſt as the doe thoſe wilde beaſts which they take in hunting: But the heads of their greater enemies they embalm with ſpices, and preſerve with great care, ſhewing them to ſtrangers; they cannot be brought to part with them at any rate, either to their parents or others. They ſay that ſome of them have gloryed in that they have refuſed (out of a barbarous oſtentation of their magnificence) the weight of gold for a head. For it is not noble to part with the badges of warlike honour; but it is cruelty and incivility to oppoſe the dead.

They wear their garments rough, and party-coloured, to terrifie their enemies withall, which they call *Braccas*; their Caſſocks are of cords made in winter thick, but thin in ſummer.

They uſe earthen veſſels painted about with flowers. They bear for Arms, a ſhield according to the proportion of the man, which they may garniſh as they pleaſe: Some bear in their ſhields the forms of beaſts in braſſe; which ſerve both for ornament, and to preſerve their bodies. They guard their heads with a brazen head-peece, which is raiſed ſomewhat high; wherein are ſet, either horns, or the effigies of birds or four-footed beaſts ingraven. Their Trumpets are barbarous, making a ſhrill and turbulent noyſe. They uſe Iron breaſt-plates: Some fight naked, with ſuch arms as Nature furniſhes them with. In ſtead of ſwords, they wear long Iron weapons, which hang by a brazen chain at their right ſide. They fight likewiſe with darts, which they call Lances, the ſhafts being a cubit or more in length; and almoſt of two hands breadth: Their Swords are little leſſe then Hunting-ſtaves, and their Hunting-ſtaves have ſharper points then their Swords. Their ſwords are either ſtreight or bowed, fitted for cutting or thruſting.

Their looks are dreadfull, their voyces ſtrong and harſh. They ſpeak ſhort and obſcurely, and (on purpoſe) doubtfully: they ſpeak much (boaſtingly) in their own commendation, and in contempt of others. They are of a threatning diſpoſition, Detractors, and puffed up with ſelf-

ſelf-opinion: of ſharp wits, and very capable of learning. Among them they have melodious Poets, which they call *Bardes*, theſe ſing with other inſtruments, as is done with the Harp, extolling ſome, and diſpraiſing others. Their Philoſophers and Divines, which they call *Sarronidæ*, are in higheſt eſteem with them. Moreover, they have certain Prophets, which foretell things with their Auguries and Sacrafices; theſe are much honoured, and receive great obſervance from all the people. When they fall into conſultation about matters of conſequence, they obſerve a ſtrange and incredible cuſtome; for they cut a mans throat, and when he falls, by the fall and laceration of his limbs, and by the guſhing out of the blood, (according to an ancient kinde of obſervation) they judge of what is to come.

It is their manner, to offer no ſacrifice without a Philoſopher; for they believe, that ſacred matters ought to be performed, by ſuch only as are privy to the will of the gods, as perſons neerer to them: and that by their interceſſion all good things are to be asked for of the gods: they make uſe of their advice both in peace and war: the Poets are in ſo much eſteem with them, that when two Armies meet, though they have drawn ſwords, and caſt darts at each other, yet at their mediation, not onely they of their own ſide, but their enemies alſo will deſiſt: In ſo much, that among the wilder *Barbarians* paſſion will give ear to reaſon, and *Mars* reſpects the Muſes.

Now I ſhal write of that which many know not of: They who inhabit the *Mediterranean* Countreys beyond *Maſſilia*, and live neer the *Alps* and *Pyrenæan* Mountains, are called *Celtæ*: they who live beyond theſe (Northerly) in the Countreys towards the Ocean, and they who live about the Mountain *Hercinus*, and from thence as far as *Scythia*, are called *Galli*.

Among theſe, the Women doe not onely equall the Men in proportion, but alſo in ſtrength of body. Their Children are many of them gray-haired, but when they come to yeers, they are of the colour of their Parents. Some of them which live towards the North, and border upon *Scythia*, being more barbarous then the reſt, are ſaid to feed upon mans fleſh: As they do alſo who inhabit that part of *Britannie*, which is called *Iris*. The report of their ſtoutneſſe and immanity occaſioned them to ſay, that they which in old time ran over almoſt all *Aſia*, and were called *Cimmerians*, were the very ſame that a while after were called *Cimbrians*; who (as heretofore) make robbery their profeſſion, regarding nothing but what they get from others. Theſe are they, who having ſacked *Rome*, and robbed the Temple of *Apollo* at *Delphos*, made a great part of *Europe*, and no ſmall portion of *Aſia* tributary unto them; and took poſſeſſion of the lands of thoſe whom they had ſubdued: they of them which paſſed into *Greece*, were called *Gallo-græcians*; finally, they conſumed ſeverall great Armies of the *Romans*.

The *Cimbrians*, and their acts.

The *Gallo-græcians*.

Their impiety in their ſervices of the gods, is equall to this their ſavageneſſe. Their Malefactors, when they have kept them five yeers, faſtning them to ſtakes, they immolate them to the gods upon great piles with other ſacrifices. Likewiſe they ſacrifice their captives to the gods:

gods: Some of them take thoſe beaſts which they have got from their enemies, and cut them in pieces with the men; and ſo, either burn them in ſacrifice, or otherwiſe deal with them: Although they have beautifull Women, yet luſt they exceſſively after Males. As they ſleep upon the ground in beaſts skins, they have watch-men of either ſide of them. They are of a ſtrange impudence, for they make it nothing to expoſe their bodies openly to others, and think it no indecency, but rather eſteem it a dull part in any to deny that favour when 'tis offered. But of theſe things heretofore. Now let us paſſe to the *Celtiberians*.

The *celtiberians*.

In times paſt, the *Iberians* and the *Celtæ* contending together about lands, at length agreeing, and making their Countreys common to one another, and permitting mutuall marriages, are ſaid by reaſon of that communion to have got that common name.

Theſe two ſtout Nations (combined together in a fertile Countrey) made the name of the *Celtiberians* famous. Afterwards, in length of time, and with much adoe they were vanquiſhed by the *Romans*; for they have not onely Horſe-men, but Foot-men, fit for ſervice, beyond all others in ſtrength and ability to undergoe hazards. They wear ſhort garments and of black colour, having wool like unto goats hair.

Some of them arm themſelves with light ſhields, others with round boſſes, as great as ſhields; about their thighes they roule boots made of hair, their Head-peeces of braſſe, their Creſts of palms, their Swords are of plain Iron, about a hands-breadth broad, which they make uſe of in a cloſe fight. They prepare Iron, after their manner, to make weapons of, for they hide iron plates in the ground, and ſuffer them to continue ſo long there, till the ruſt eats away the weaker part of it, and leaves the ſtronger remaining, whereof they make very ſtrong ſwords, and other neceſſary inſtruments of war: when they are made in this manner, all things yeeld to them; ſo that neither Buckler, nor Head-peece, nor any thing elſe can withſtand them. Having two ſwords a piece, when they have conquered on horſe-back, they leap off their horſes and aſſiſt the Foot.

Their Arms.

There is a ſtrange cuſtome amongſt them: for though they be very curious to have their meat cleanly, yet they ſeem naſty and ſlovenly in one thing; which is, that they waſh all their body with urine, and rub their teeth with it, thinking this the beſt way to preſerve their bodies.

They are cruell to Malefactors and enemies, but to ſtrangers courteous and hoſpitable; for they treat ſtrangers that come among them civilly, ſo that they ſtrive one with another in a certain kinde of emulation, who ſhall be moſt reſpected by them: they who are followed by ſtrangers are commended and eſteemed as the friends of the gods.

Their Hoſpitality.

They feed abundantly of ſeverall ſorts of fleſh: they make drink of honey, their Countrey affording plenty of it: they buy the wine they drink, which Merchants carry thither. Of all the

Their Food.

people about them, they love the *Vacci* beſt; for every year they divide their ground, and communicate their fruit one with another, giving to each his portion: Wherefore, if any one takes away ought that pertains to the Husband-man, he is preſently puniſhed with death.

The *Luſitanians.*

They who are called *Luſitanians*, are accounted the ſtouteſt of the *Celtiberians*; they uſe little targets compoſed of ſinews, wherewith in fight they protect their bodies; theſe they manage with ſo much agility, that with them they keep off both blows and arrowes: their Darts are of iron and hooked, their Head-peeces and Swords are of that faſhion which the *Celtiberians* doe uſe. They caſt their Darts very far, and with much dexterity. In fight they ſtand to it a long time, the body of their Army being moveable and light, whereby with more eaſe they both avoyd the enemy and purſue him. The *Celtiberians* ſurpaſſe them in undergoing of perils. In peace they practiſe Dancing, which they perform with a certain agility of their legs. They go to war by number, ſinging a *Pæan* when they encounter their enemies: They among the *Luſitanians*, who are luſty and daring eſpecially, the poorer ſort, make a head together, and on the rugged mountains (in ſeverall places of *Iberia*) wander about in light armor, and nimble of bodies, playing the robbers; and when they have made havock in the Countrie, they betake themſelves to the Mountains, as to their refuge, for the craggineſſe of the places will ſuffer no Army to come at them. The *Romans* have often gone againſt them with great forces, and repreſſed their boldneſſe, for they would by no means endure to have robberies committed. It remains now that we write of their Silver, which is both very good and very plentifull among them, and brings much advantage to the inhabitants. We have ſpoken in the former book of *Hercules* his feats.

The Mountains of *Iberia* (which are called the *Pyrenæan*) are beyond all other both for height and greatneſſe: for they reach from the Southern Ocean, to that which lies not far from the Northern pole, dividing *Gallia* from *Iberia*: they likewiſe extend themſelves through *Celtiberia* 3000 furlongs: Having heretofore many Woods in them, it is ſaid, that certain Shepheards caſt fire into them, and by that means all thoſe hill-countries were burned; whence they affirm, that thoſe Mountains were called *Pyrenæi*; the fire laſting many days, ſeverall ſtreams of ſilver came flowing down from the Mountains, by the force of the flames: the inhabitants not knowing what it was, the Merchants of *Phœnicia* (giving in exchange for it ſome trifling things) carryed it into *Greece* and *Aſia* and other Countreys, whereby they became very rich: for they were ſo greedy of it, that when they had loaded their ſhips therewith, they took the lead from off their anchors, and put on the ſilver, which remained in the place thereof.

Whence the *Pyrenæan* mountains had their name.

The *Phœnicians* being enriched by this market, they diſtributed ſeverall Colonies into *Sicilia* and the neighboring Ilands; and into *Lybia*, *Sardinia* and *Iberia*.

The *Iberians* (at laſt coming to know what ſilver was) gave themſelves to the getting of metals, and having gotten abundance of excellent ſilver, they made great advantage of it. Whereas Gold, Silver, and

and Braſſe are the principall metals; they who are imployed in getting of Braſſe, have for themſelves a fourth part of what they dig; they who dig the Silver, receive for three dayes an *Euboick* talent: for all the land is ſtuft with ſilver, ſo that it is a wonder to ſee both the nature of the Countrey, and the continuall labour of the Workmen: for they who moſt buſied themſelves in getting of metals, became very rich: For the ſilver is eaſie to come by, the Countrey affords ſuch plenty of it. Afterwards, (when the *Romans* had conquered the *Iberians*) the *Italians* for their gain undertook the work themſelves, & were much enriched thereby; for they ſet abundance of purchaſed ſlaves to work in the Mines: who ſearching up and down for the veins of the Metall, dig out plenty of gold and ſilver, undermining the ground for ſeverall furlongs. Here they get Metall with much more eaſe and benefit, then they doe in *Attica*: for there they are at much charges in the digging, and are often deceived of their expectation; when either they finde not what they look for, or elſe, when that they get it ſo little, that it will not quit the coſt.

In *Spain* they that dig metals meet with more then they expect, for by reaſon of the happineſſe of the ſoil, they finde clots full of gold and ſilver, for all the grounds abound with them: they ſometimes meet with Rivers running under-ground, whoſe courſes (in hope of gain, with great labour) they cut off; and (which is more ſtrange) they turn them another way, by thoſe which they call *Ægyptian* pumps, invented by *Archimedes* when he went into *Ægypt*. By theſe kinde of inſtruments (with a great deal of art and diligence) doe they drain the mines whence the metals are digged, caſting the water upwards.

One would admire at *Archimedes* his wit, not onely in theſe, but in many greater things, which he did in divers parts of the world: whereof we will write more exactly when we come to his times.

The Slaves who are imployed about theſe metals, bring to their Maſters an incredible gain: Many of them labouring night and day, take ſo much pains, that they kill themſelves; for they allow them no reſt or intermiſſion in their labour, but force them by ſtripes to work continually; whence it hapneth that they ſeldome live long. Yet ſome of them that are of ſtrong bodies, and vigorous ſpirits, do continue a great while in that calamitie: who notwithſtanding (ſuch is the miſerable condition of their being) do rather wiſh for death then life. Although there be many things in finding out this art of metals, worthy of our wonder, yet let us not marvail why none are of later invention, but were all of them found out by the *Carthaginians*, when they inhabited *Iberia*: hence it was that they afterwards became ſo powerfull, for with their ſilver they hired the beſt ſouldiers, and managed ſeverall wars againſt their enemies; they brought the *Romans*, the *Sicilians*, and the *Lybians* into great ſtraights, although they made uſe neither of their own Countrey-men, or of their Confederates to fight for them: for they were richer then all of them, by reaſon of their abundance of gold and ſilver. It ſhould ſeem that the *Phœnicians* were in old time very apprehenſive of their owne advan-

tage: the *Italians* therein were inferiour to none. There is likewiſe Tin growing in ſeverall places of *Iberia*; not found caſually, as ſome Writers have affirmed, but digged out there, and forged as ſilver and gold: for above *Luſitania*, they dig out Tin in the Ilands next adjacent to the *Iberian* Ocean, which from Tin are called *Caſſiterides*. Yet moſt of it is brought out of *Britannie* into that part of *France* which lies oppoſite to that Iland. Thence the *Celtick* Merchants carry it with horſes by land through *Marſellies* to the City *Narbona*, a Colony of the *Romans*, the beſt Mart in all thoſe parts either for convenience or benefit of thoſe that come to it.

Hitherto have we ſpoken of the *Galli* and *Celtiberians*, now let us paſſe on to the *Ligurians*.

The *Ligurians*, whoſe Metropolis in this age is *Genoua*.

Theſe people inhabiting a rugged and moſt barren Countrey, with much and continuall labour get them a hard living: for the Countrey being full of trees, ſome of them ſpend their time in hewing down timber, ſome in tilling the ground, which is ſo cumbred with ſtones, that one cannot dig a clot without a ſtone. Theſe men being thus naturally accuſtomed to this miſerable kinde of life, although they undergoe it with much toil, yet they perceive but little inconvenience thereby. For continuall exerciſe and ſpare diet rendreth them bodies luſty and ſtrong. Their Women likewiſe beſtow themſelves in the employments proper to men, and accuſtoming themſelves to work with them. They are much addicted to hunting, ſuſtaining their other wants with the wilde beaſts which they take. Moreover, their frequent ſnows, and other mountainous aſperities, render them bodies active and able. Some of them (becauſe Corn is ſcarce amongſt them) have for food, ſometimes tame, ſometimes wilde beaſts, and take water for drink. They make uſe of ſuch hearbs as the Countrey affords, being a people among whom neither *Ceres* or *Dionyſius* did ever vouchſafe to come, which are Deities moſt of all uſefull to humane kinde. For the moſt part they lie on the ground, and ſeldome come into houſes or cottages, moſt of them betaking themſelves to hollow rocks, and naturall caves, to ſhelter their bodies in: thus they live (as people did of old) without any proviſion at all.

Laſtly, their Women have the ſtrength of Men, and their Men of wilde beaſts. They tell us, how oftentimes a vigorous luſty *Gaul* hath been overcome in a duell by a lean and ſlender *Ligurian*. They bear lighter arms then the *Romans*, covering their bodies with long ſhields, made in the faſhion of thoſe the *Galli* do uſe, with their coats wrapped about them. They are armed with the skins of wilde beaſts, and a ſword of a reaſonable ſize: ſome of them have altered their arms into the faſhion of the *Romans*, whom they imitated that way. They are very ſtout and ingenious, not only in their wars, but in common converſation; they traffick, paſſing through the *Sardonian* and *Lybick* Seas, voluntarily expoſing themſelves to great dangers: for they ſaile with boats, not faſhioned like unto ſhips; whence it comes to paſſe, that in a ſtorm they are in great perill of their lives.

The

The *Tyrrhenians*, (for it remains that we ſpeak of them) men famous for their valour, and of great dominion) have builded many and rich Cities; they have likewiſe a powerfull Navy, having been long Maſters of the Sea. The *Italian* Sea they have denominated from themſelves the *Tyrrhenian*. They are likewiſe very ſtrong in Foot-forces. They were the firſt that invented the Trumpet, as a thing very uſefull in war, calling it after their owne name *Tyrrhena*. To the Generall of their Armies they gave ſeverall honorable cognizances, allowing him Lictors, an Ivory throne, and a Purple robe. They added to their houſes porches, for their ſervants and other companies to retire into: which the *Romans* afterwards imitating, and bettering the faſhion of them, transferred into their own Common-wealth. The *Tyrrhenian*.

They ſpent much time in Learning, and in the ſearch of Naturall cauſes, and in Theology; they went beyond all other in the interpretation of Lightnings; in ſo much, that even to our times they are admired by all the world, which makes uſe of them to interpret they preſages of Lightning. They dwell in a fertile Countrey, which by art and induſtry they render more plentifull: Their tables are furniſhed twice in the day ſumptuouſly, where all delicacies that belong to banquets are ſerved up in abundance: They uſe to have their garments of ſeverall colours, and curiouſly wrought in flowers: They have many ſorts of golden veſſels, as alſo a great company of ſervants and attendants: and they are not onely waited upon by their Slaves, but likewiſe by ſuch as are Freemen.

Finally, they have laid aſide their former virtue; and by giving themſelves to drink and ſloath, they have deſervedly loſt the Warlike reputation which their Anceſtors acquired: For the plenty of their Countrey did not a little invite them to abandon themſelves to pleaſures and idleneſſe. The *Tyrrhenian* fields are ſpacious, diſtinguiſhed by little hills, exceedingly well cultivated, of a fertile ſoil, as having plenty of water, not onely in Winter, but in Summer time alſo.

CHAP.

Chap. IX.

Of the Southern Ilands of the Ocean, of that which is called Hiera, *of* Panchæa, *and of ſuch things as are written concerning it.*

LET us now ſpeak of the Ilands which lye towards the South, in the Ocean of *Arabia* Eaſtward; the bounds whereof is that Iland which is called *Gedroſia*; that portion of *Arabia* hath in it divers Villages and Cities of no ſmall account; whereof ſome are ſcituated on high Hills, others either on little riſings, or on plain ground; they have Palaces, whereof thoſe that are of note are very ſumptuous: all that Country abounds with Paſtures, and Cattle of ſeverall kinds; beſides the rivers which running thorough it do water the fields, thereby rendring them more fertile. So as that part of *Arabia* which is moſt fruitfull, is called the *Happy*; over-gainſt that part of the Country, which lies near the Ocean, there are diverſe Ilands; three whereof deſerve to be recorded in Hiſtory. One, wherein it is not lawfull to bury the dead, is called *Sacred* or *Holy*: The other next to it, lying diſtant not above ſeven furlongs, is that whither they carry their dead to be buried. The *Sacred* Iland is deſtitute of Fruites, only it hath Frankincenſe, which ſo abounds there, that it ſuffices to ſupply all the World to ſacrifice withall unto their gods. It affords alſo plenty of Myrrhe, with other odoriferous ſpices of ſeverall ſorts. The Frankincenſe is thus gotten; there is a little tree appearing of the whiteneſs of an *Ægyptian* thorn; the leaves reſemble thoſe of the tree which is called *Cithea*; the flower is of a ſaffron colour, whence the Frankincenſe proceeds like tear drops. The Myrrhe tree is in quantity equall to the Maſtick tree, the leaves ſtand thick upon it, yet they are very thin and ſlender; when the earth is taken from the roots the Myrrh floweth out: in a fertile gronnd it yeelds fruit twice a year, namely in the Spring and Summer: in the Spring it is red by reaſon of the dew; but in the Summer it is white. They gather the ſeeds of the Holy tree, which they make uſe of in meat and drinke, and againſt the Fluxe of the bellie. All that Country hath diverſe Commodities, but the King hath the beſt part, in regard he hath the tenth of all the fruits of the Iland: they ſay, that the Iland is in compaſſe 200. furlongs. It is inhabited by the *Pancheans*, who tranſport the Frankincenſe and Myrrhe into the Continent; ſelling it to *Arabian* Marchants, of whom others buying it, do carry it into *Phœnicia Syria* and *Egypt*, whence it is conveyed into all parts of the World.

Arabia Felix.

The Frankincenſe tree.

The Myrrhe tree.

The Panchæans.

There is likewiſe a third great Iland, not above 30. furlongs diſtant from this, towards the Eaſterne Ocean, and is in length many furlongs; they ſay, that from a promontory (which lies towards the Weſt of the Iland) may be ſeen the more eminent places of *India*.

There

There are in *Panchæa* things not unworthy to be remembred in Hiſtory; it is inhabited by the *Natives* (which are called *Panchæans*) as alſo by other foreiners beſides, as *Indians*, *Scythians* and *Cretans*, who come thither by ſea: There is in it a very beautifull City called *Panara*, of great eſteem; they which dwell in it are ſaid to be the Miniſters of *Jupiter Triphylius*, theſe are they alone of all that live in *Panchæa*, which are governed by their own lawes, are free and without a King, yet they elect annually three Magiſtrates who are to be Judges in all affaires, excepting matters of Life and Death, but the moſt weighty matters they refer to the Prieſts. Diſtant from this City about 60. furlongs ſtands the Temple of *Jupiter Triphylius*, ſeated in a plain, which for the Antiquity, Magnificence of the Structure and Situation is much admired: the fields about the Temple are full of ſeverall trees, yeelding both fruit and delight to the beholders, for they abound with ſtately Cypruſes, Planes, Laurells and Myrtles, which greatly increaſe in growth by reaſon the ſoile is much watered with Springs. Out of the fields adjoyning to the Temple flow ſo many ſtreames of freſh water, that they make a Navigable river; which dividing it ſelfe ſeverall ways, produceth trees of admirable height, under the ſhadow whereof the people do decline the heat in Summer time: Moreover diverſe birds of various colours, which do build in the trees, with their ſweet notes affect the eares. There are likewiſe many Gardens and Medowes there, adorned with variety of Hearbs and Flowers, yeelding a moſt delightfull proſpect and worthy to entertain the Gods. Beſides theſe there are a world of Vines and Palme trees, which in their fruitfulneſſe render the Country exceeding plentifull.

The great Temple it ſelf is built of white ſtone, and ſuſtained with great carved pillars, containes in length two Acres and in breadth as many; this Temple is beautified with huge ſtatutes of the gods framed with excellent art: about it the Prieſts, who officiate in holy things, have their houſes: Hard by the Temple there is a circle or round place, in length 4. furlongs, and of an Acres breadth; on either ſide of the circle are placed great brazen Images that are ſquare at the bottom: at the end of it floweth forth the river we ſpake of, from its plentifull Fountaines; this river they call the water of Sun, which being drunk conduceth much to the health of the body; each of the Fountains are compaſſed about with borders of coſtly ſtone: It is lawfull for none but the Prieſts to come on either ſide neareſt them 4. furlongs to the edge of the border: all the ground which lies about it, (as far as 200. furlongs do extend) is dedicated as holy to the gods; the revenew whereof is ſpent in Sacrifices. Beyond theſe fields there is a high mountain dedicated to the gods, which they call the ſeat of heaven, and *Olympus Triphylius*; for they have a tradition that *Cœlum* when he governed the Earth, repairing hither, did from the top of this mountain contemplate the heavens and the ſtars, and that afterwards it was called *Olympius Triphylius*, becauſe the inhabitants thereof were of three ſeverall Nations, namely the *Panchæi*, *Oceaniti*, and *Dorei*, who were in following times expelled by *Ammon*: for

The water of the Sun.

for it is ſaid that *Ammon* drove away theſe people, and utterly ſubverted their Cities, inſtituting holy myſteries in this mountain which the Prieſt celebrated every year very chaſtly: behinde this Mountain in another part of *Panchæa* there are ſeverall kinds of beaſts, aboundance of Elephants, Lyons, Libards, Deere, with ſeverall other creatures admirable for their various ſhapes and ſtrength. This Iland likewiſe hath in it three famous Cities, *Hiracida*, *Dalida*, *Oceanida*; the Country is generally fruitfull, but eſpecially it abounds with Wine; their men warlike, they uſe to fight in Chariots after the ancient manner. Their State conſiſts of three ranks or orders, in the firſt are the Prieſts, to whom are joyned the Artificers; in the ſecond the Husbandmen; and in the third the Souldiers, and Shepheards. The Prieſts are the chief of all, who have authority to decide Controverſies, and to order publick buſineſſes; the Husbandmen till the ground, and lay up all the increaſe for the common uſe: Now at the deſire of all ten of thoſe who are eſteemed to be beſt verſed in husbandry, are made choyce of by the Prieſts to diſtribute the fruits of the ground to the reſt: the Shepheards do with all diligence prepare both thoſe things which are for holy uſes, and all others by number and by weight; none of them have any propriety in any thing, unleſſe it be in a Houſe or Garden, but the Prieſts receiving the revenews and other incomes diſpoſe of them to the reſt, according to every ones need: to the Prieſts themſelves is allowed a double ſhare. They wear ſoft garments, for the Sheep among them have ſofter wool by much then they have in other places.

The policy of the Panchæans.

The men there (as well as the women) wear ornaments of gold, adorning their necks with Chains, their wriſts with Bracelets, their eares with ear-rings, after the *Perſian* manner, and their feet with ſhooes of diverſe colours. Their Souldiers defend the Country by armes; there is a piece of this border of the Country infeſted by Robbers, who lie in wait to take the Husbandmen. The Prieſts enjoy their pleaſures more then any of the reſt, living nicely and ſumptuouſly; their Roabes are of the fineſt and pureſt linen, yet ſometimes they have their garments made of the ſofteſt ſort of wool; in ſtead of ſhooes, they have Sandalls made moſt artificially of ſeverall colours: they wear all other kinde of golden ornaments (as the women do) excepting Ear-rings; their chief imployment is to miniſter to the gods, and recount their actions, with praiſes and hymnes. They tell us that they are originally from *Crete*, drawing their linage from *Jupiter* at ſuch time as he came into *Panchæa*, when he governed the earth and lived among mortals: they are induced to this conjecture by their language, wherein they have many *Cretan* words, affirming that they are taught by their Parents, to bear an affection to the *Cretans* in remembrance of this; beſides they ſhew ſome written evidences of things which were left there by *Jupiter* when he builded the Temple. This Country alſo abounds in Gold, Silver, Braſſe, Tinne and Iron, which they are not permitted at all to carry out of the Iland. Neither is it lawfull for

for the Prieſts to go out of the holy place, it being permitted to any to ſtay them when they are found without it; the many golden preſents which for a long time have been there offered to the gods, are kept in the Temple; the leaves of the doors are of admirable workmanſhip, being beautified with Gold, Silver and Ivory; the bed of the God is in length ſix cubits, in breadth four, all of maſſive gold moſt artificially wrought; in like manner there is placed (neer the bed) the table of the God, equall to the bed in bigneſſe, and as coſtly and glorious as it. In the middle of the Temple there is another great bed of Gold, inſcribed with the ſacred letters of the *Egyptians*, wherein are contained the actions of *Cælum* and *Jupiter*, with thoſe of *Diana* and *Apollo*, written by *Mercury*.

Chap. X.

Of Samothracia, *and the myſteries therein.*

HAving run over the Ilands of the Ocean which lie oppoſite to *Arabia*, let us now paſſe to thoſe about *Greece*, and the *Ægean* Sea; beginning with *Samothracia*: This (ſay ſome) was in old time called *Samon*, and that afterwards it was called *Samothracia*, from the old *Samothracia* adjoyning to it. This Iland was firſt inhabited by *Aborigines*, ſeeing that there is no mention left of the marriages, either of the people or other commanders, which firſt lived in it. Some are opinion that this Iland (of old) called *Samon*, was afterwards called *Samothracia* from thoſe that went thither out of *Samos* and *Thracia*. *Samothracia.*

The *Aborigines* uſed their own language, whereof many reliques do remain in their Divine ſervices even to theſe times.

The *Samothracians* do report, that among them there was another great deluge before that of *Deucalion*, which firſt broak forth at the mouth of the river *Cyane*, and afterwards from the *Helleſpont*: for the *Pontick* ſea being filled up (like a pool) by the falling in of rivers, and inundation of other waters, did ſo exceſſively disburden it ſelf, that a great part of *Aſia* which lay neer the Sea, was ſwallowed up thereby; likewiſe the plain Country of *Samothracia* was by the overflow of the waters deſtroyed: whence it came to paſſe, that ſome fiſhermen in after times (having caſt their nets into the Sea) drew up to land the tops of Pillars; whereby we may conceive that when the Cities were overwhelmed with water, the people betook themſelves to the higheſt places in the Iland: the waters afterwards decreaſing the inhabitants made vowes to the gods, and being preſerved ſet up the bounds of their preſervation round about the Iland, and erected Alters wherein they ſacrifice to this day; by which it is evident that that Iland was inhabited before the floud. They ſay that in following times *Saon* was born there of *Jupiter* and a Nymph, (as ſome will have it) but as others affirme of *Mercurie* and *Rhena*: *Saon.*

He united the people which before were dispersed, imposed lawes upon them, and from the name of the Iland was himself called *Saon*; he dividing the people into five tribes, gave to each of them his Sons names.

At that time they report that *Dardanus*, *Iasius* and *Hermione* were born of *Jupiter* and *Electra*; *Dardanus* a prudent man sayled into *Asia* and there builded the Dity *Dardania*, this he made a Kingdome which his posterity called *Troy*, his subjects he commanded to be called *Dardanians*, then diffusing his power over the other Nations, he placed *Dardanians* there in the room of the *Thracians*. As for the other Son, it is said, that *Jupiter* desiring he should become very famous, taught him the ceremonies of Initiation, which is not lawfull for any to hear, but those who are initiated. He (it seemes) was the first that did initiate strangers, making (by that means) the ceremonies of Initiation more famous.

Afterwards *Cadmus* the Son of *Agenor* coming among them to seek his Sister *Europa*, having received the ceremonies married *Hermione* the sister of *Iasius*, and not (as the *Greeks* relate) the Sister of *Mars*. This marriage was first celebrated (they say) by the gods, and that *Ceres* in honour of *Iasius* brought him bread made of Corne, *Mercury* a Harp, *Pallas* an enchanted Necklace, a Veil and a Pipe, *Electra* taught him how to celebrate the mysteries of the great mother of the gods, with Cymbals and musicall Timbrels, and *Apollo* playing there upon his Harpe, the *Muses* on pipes, the other gods applauding much increased the jolity of the marriage: this being done, *Cadmus* according to the answer of the Oracle builded *Thebes* in *Bœotia*. *Iasius* taking *Cybele* to wife begat *Corybantus*; but after the death of *Iasius*, *Dardanus*, *Cybele* and *Corybantus* translated the holy things belonging to the worship of the mother of the gods into *Phrygia*. *Ceres* first married to *Olimpus*, brought forth *Alce*, and called her (from her self) the Godesse *Cybele*. *Corybantus* called those who were imployed in his mothers Sacrifices, from his own name *Corybanti*: he was likewise betrothed to *Thebes* daughter of *Cilix*; he besides carried the Pipes thence into *Phrygia*, and *Mercuries* Harpe into *Lyrnessus*, which was afterward taken away by *Achilles*. Moreover (if we will beleeve fables) *Pluto* was the Son of *Iasius* and *Ceres*; but it is well known, that in favour of *Iasius* aboundance of Corn was presented at the marriage of *Hermione*. What particularity was done in these ceremonies is kept as a secret, and only made known to such as are initiated. These gods afford their presence commonly; and in dangers they are wonderfully propitious to such as do invoke their deities.

They affirme withall, that they who minister in their services are rendred more just, pious, and better men; wherefore the ancient *Heroes*, and the renowned Demi-gods were very ambitious of being initiated. For *Jason*, *Castor*, *Pollux*, *Hercules*, *Orpheus*, partakers in these ceremonies, were (by the favour of these gods) made fortunate in warre.

CHAP.

CHAP. XI.

of Naxos, Cyrnos, *and* Calydna.

LET us now come to *Naxos*, this Iland (at first called *Strongyle*) came to be inhabited by the *Thracians* in this manner: *Butes* and *Lycurgus* (they say) were the Sonnes of *Boreas*, yet not by the same mother: but he that was the younger of the two, conspired to kill his brother; the designe being discovered, *Lycurgus* laid no harder penalty upon him, then to force him to take shipping with the conspirators and to seek a new Country. *Strongyle.*

Wherefore, taking some *Thracians* to associate him in this danger, he sayled by the *Cyclades* towards the Iland *Strongyle*, and fell to robbing of all passingers. Now because they had but few women among them, they took away many out of other places by force, and carried them along with them by Sea.

Of the Ilands of the *Cyclades*, some were wholly desolate, others of them but thinly inhabited; so that from thence they directed their course to other Countries where they might meet with better purchase, and being beaten off *Eubœa*, they sayled to *Thessalia*, where *Butes* descending into the Continent, incountred by chance with the Priests of *Dionysius*, who about a hill in *Arcadia* (now called *Dryos*) were celebrating the Sacrifices of *Bacchus*; whereof some upon the discovery of him, cast their sacred things into the Sea and ranne away; others betook themselves to the next mountaine: but *Coronis* was taken and ravished by *Butes*; wherewith she being much afflicted and imploring the help of *Dionysius*, *Butes* was possessed with madnesse and flinging himself into a well so died. The rest of the *Thracians* having forcibly seised of other women, (amongst whom *Iphimedea* the wife of *Aloeus* and his daughter *Pancratis* were the most honourable) returned into the Iland.

Here the *Thracians* (in the place of *Butes*) made another King called *Agassomenus*, to whom they gave in marriage the beautifull *Pancratis Aloeus*'s daughter; but before she was betrothed to the King, two of their chief leaders *Sicelos* and *Cetetus*, falling out about her slew each other; *Agassomenus* gave *Iphimedea* to wife to one of his friends. But *Ephialtes* and *Othus* who were *Aloeus* Sons, being sent to look for his wife and daughter came to *Strongyle*, where having subdued the *Thracians* and taken the City, they continued in the Iland and ruling over the *Thracians* named it *Dia*.

Afterwards they falling at difference about the government, they came to a battaile wherein many were killed on either side, and both of them slew each other. The *Thracians* that outlived the Battaile were afterwards honoured by the inhabitants as *Heroes*. But

when they had been poſſeſſed of the Iland two hundred years, they were afterwards by reaſon of a drought forced to deſert it. Afterwards the *Cares* coming out of *Samia* took poſſeſſion of the Iland; being commanded by *Naxos* Son to *Palemon*, who in ſtead of *Dia* called it after his own name *Naxos*. This good and renowned man left a Son called *Leucippus*, whoſe Son *Mendeus* afterwards governed the Iland.

Theſeus a while after coming out of *Creta* with *Ariadne* made his aboad in that Iland, and dreaming that he ſaw *Dionyſius* threatning him unleſſe he left *Ariadne*, was ſo terrified that he forſook the woman and departed the Iland. *Dionyſius* taking away *Ariadne* by night, carried her to a mountain called *Dryos*, and then immediately vaniſhed away as a god: after that time *Ariadne* alſo was ſeen no more.

The *Naxii* do ſay that this god was born amongſt them, and how for that cauſe he loves this Iland, and that he was called by ſome *Nyſiades*. They report in their fables, that *Jupiter*, *Semele* being thunder-ſtrucken, cloſed the Infant up in his thigh, and there concealed him untill the time of delivery was come, to the end *Juno* might not have knowledge of it: and that when he was borne in the Iland of *Naxos*, he gave him to *Coronis* and *Clida* the Nymphs of that place to be brought up. Moreover they ſay that the reaſon why *Jupiter* did ſtrike *Semele* with lightning before her delivery was, that the child ſhould not be born of a mortall, but proceeding from two of the gods, might immediately become immortall. Now the inhabitants (for their care in bringing up *Dionyſius*) were recompenſed with having their Iland made fruitfull, and a powerfull Navy given them: For they were the firſt that revolted from *Xerxes*, and oppoſed him with a Fleet at Sea; they did alſo excellent ſervice in the battaile at *Platæa*. They have beſides eſpeciall choyce wines, which is no ſmall argument of that gods affection to this Iland; which before was called *Symes*, and being void of inhabitants, was firſt inhabited by *Triopus* and the Forainers which he brought along with him: Their Leaders were *Cithonius* the Son of *Neptune* and *Syme*, from whom the Iland took its name. Afterwards a part of *Gnidia* being added to it, *Nireus* (the Son of *Caropus* and *Aglaia*) was King thereof; he was a very beautifull man, and went with *Agamemnon* to the warre of *Troy*: after the end whereof, the *Cares* then powerfull at Sea, ſeiſed upon this Iland; but by reaſon of a great drought they were forced to forſake the ſame, and ſeated themſelves in a place called *Uranium*.

Syme remaining deſolate was afterwards inhabited by the *Lacedemonians* and *Argives*: One named *Nauſus* (who came before with *Hyppothous*) taking with him a Colonie of Voluntiers, was the firſt that went to *Syme* when as yet it was not inhabited; where he admitted ſome adventurers, who under the conduct of *Zuchus* ſayled thither to ſhare the Iland with him; which Colonie they report, was brought from *Gnidia* and *Rhodes*.

But

But *Calydna* and *Niſyros* in times paſt poſſeſſed by the *Cares*, came a while after to be under the rule of *Tettalus* the Sonne of *Hercules*. Then *Antiphus* and *Phydippus* Sonnes to the King of *Coos*, paſſing from theſe Ilands to *Ilium*, became commanders of them; but afterwards in their returne from *Troy*, they were carried in foure of *Agamemnons* Ships to *Calydna*, and mixing themſelves with the inhabitants, made their aboad therein.

The ancient inhabitants of *Niſyrus* were ſwallowed up by an Earthquake, and afterwards the Iland being afflicted with the Plague, the *Rhodians* ſent a Colonie thither.

Carpathos was firſt inhabited by ſome of *Minos* his Souldiers, at ſuch time as he got the Soveraignty of the Seas. Many ages after one *Iochus* the Son of *Dimolchon* an *Argive* borne, encouraged by ſome Oracle brought a Colonie into *Carpathos*.

The Iland of *Rhodes* was firſt inhabited by thoſe which they call *Telchines*, fabulouſly ſaid to be the ſons of *Mars*; indeed it is reported that theſe people and *Calpharna* the Daughter of *Oceanus* did bring up *Neptune*, who was committed to them by *Rhea*. They deliver withall, that they have been the inventors of certain arts; and have found out many uſefull things: moreover that they were the firſt that made the ſtatues of the gods, and that certain old images were call'ed after their name; for amongſt the *Lydians* *Apollo* was called *Telchinius*; amongſt the *Ialyſii* *Juno* and the Nymphs were called *Telchiniæ*, and amongſt the *Camiræans* *Juno* was named *Telchinia*. They will have them to be Inchanters or Magitians, and that they uſed to produce Cloudes, Showers, Hayle, and Snow as alſo Cold; transforme their owne ſhapes at their pleaſure; they have likewiſe been repiners at the knowledge of Arts.

CHAP.

Chap. XII.

Concerning Rhodes, *and thoſe things which are fabulouſly reported of it.*

From whence the name of *Rhodes* was derived.

Neptune being come to Mans eſtate, begat of one of the *Telchinii*'s Siſters, (whom he loved) ſix Male-children, and one Femal, called *Rhodes*, from whom the Iland received its denomination.

There were Giants in that part of the Iland which lies towards the Eaſt; at which time, as 'tis ſaid, that *Jupiter* having overthrowne the *Titans*, fell in love with the Nymph *Ismalia*, by whom he had three children, namely *Spartæus*, *Dronius*, and *Cyrus*; who (according to report) as *Venus* was going from *Citheros* into *Cyprus*, proudly and arrogantly forbad her acceſſe thither; whereat the goddeſſe being much incenſed, ſtruck them with ſuch madneſſe, as they raviſhed their own Mother, and were the cauſe of many calamities to the inhabitants: which *Neptune* perceiving, (by reaſon of the infamy of the thing) cloſed up his Sons in the earth, whom they now call the Orientall Dæmons. The Daughter was caſt into the Sea, and called *Leucothea*, to whom the inhabitants attributed divine honours. A while after, the *Telchinii* foreſeeing a deluge at hand, went ſtraightway out of the Iland. Afterwards, when as *Lycus* came into *Lycia*, he erected the Temple of *Apollo Lycius*, at the backſide of the river *Xanthus*. When the flood came, the reſt that remained were ſwallowed up by the waters, and all the flat places of the Iland became pooles; onely a few (among whom were the Sons of *Jupiter*) betooke themſelves to the Mountaines, and eſcaped. *Sol*, as their Fables ſay, falling in love with *Rhodia*, freed the Countrey from the Waters, and called it after her name, *Rhodes*. Yet this we know, that the Iland heretofore being full of fens, was very moyſt, which moyſture being dryed up by the heat of the Sun, the Iland by that means became fruitfull.

The fable of the Sons of the Sun.

He begot (they ſay) ſeaven Sons, which were called *Heliades*, who inhabiting the Iland with the other natives, gave them occaſion to think that it was ſacred to the Sun. The *Rhodians* alſo afterwards honoured *Sol* above the reſt of the gods, as the Author of their progeny: His Sons are ſaid to be *Ochimus*, *Cercaphus*, *Macer*, *Actinus*, *Tenages*, *Triopas*, *Candalus*, and one Daughter *Electryone*, who dyed a Virgin, and was by the *Rhodians* after her death honoured with Heroick honours. When the *Heliades* became men, it is ſaid, how *Sol* told them, that they which firſt offered ſacrifice to *Minerva*, ſhould enjoy the preſence of the goddeſſe: which thing was alſo declared to the *Athenians* now, they ſay that the *Heliades* for very haſte omitted fire in their ſacrifice, and *Cecrops* the King of *Athens* ſacrificed after them with fire. Whence it came to paſſe, that to this day this way of ſacrificing purely continues in *Rhodes*, and the goddeſſe remained among them.

Theſe

Theſe things have the Ancients delivered concerning *Rhodes*, among whom is *Xenon*, who writes the actions of the place. The *Heliades* were the moſt knowing of all people, but principally in matters of Aſtrologie: they likewiſe added many things to the Art of Navigation and Geography. The moſt excellent man among them was *Tenages*, who was cruelly ſlain by his brethren: this murther being diſcovered, the Plotters of it fled; *Macer* into *Lesbos*, and *Candalus* into *Coon*; *Actis* paſſing over into *Ægypt*, builded (in the honor of his Father) the City of the *Sun*; from whom the *Ægyptians* derived the knowledge of Aſtrologie. Afterwards there happning a deluge in *Greece*, abundance of the people periſhed in it, and the monuments alſo of Learning were deſtroyed: but the *Ægyptians* (having been annoyed with no deluges) went on ſtill in the knowledge of Aſtrologie; whence it came to paſſe, that they excelling the *Greeks*, who were diſadvantaged by the former accident, were ſaid to be the firſt Inventers of Aſtrologie.

Of whom the *Egyptians* learned Aſtrology.

In the ſame manner the *Athenians* having built a City called *Sai*, in *Ægypt*, it happened alſo that that was by a deluge waſhed out of the memory of men: whence they came to think in after ages, that *Cadmus* the Son of *Agenor* was the firſt that brought Letters into *Greece*; and for this reaſon the *Greeks* involved as it were in this common error, attribute to him the invention of Letters. But *Triopas* ſailing into *Caria*, took poſſeſſion of the Promontory, which after he named from himſelf *Triopion*. The reſt of the Sons of *Sol*, who were not Complotters in the murther of their Brother, continued ſtill in *Rhodes*, living in *Ialyſos*, where they erected a City called *Achaia*. *Ochymus* the eldeſt of them being King, took to Wife *Egetoria* a Nymph of the place, by whom he had a Daughter, named *Cydippe*, afterwards called *Cyrbe*; whom *Cercaphus* her brother taking to Wife, ſucceeded in the Kingdome; they dying, their three Sons *Lindius*, *Iaſius*, *Camirus*, took upon them the government. An inundation of Waters then following, *Cyrbe* became depopulated. They dividing the Countrey between them, each of them built a City, called after his own name. After theſe things *Danaus* flying out of *Ægypt* with his Daughters, arrived at *Lydia* in *Cyprus*; and being entertained by the inhabitants, he erected a Temple to *Minerva*, and dedicated to her a huge ſtatue. At this time *Cadmus* being ſent to ſeek for *Europa*, was driven by a mighty tempeſt into *Rhodes*: And there (having performed the vow made by him when he was in that danger) he built a Temple to *Neptune*, and committed the charge thereof to ſome *Phœnicians* which he had brought with him thither, who lived mingled with the *Ialyſii*: from them afterwards proceeded a ſucceſſion of Prieſts to officiate in the holy myſteries. *Cadmus* beautified *Minerva Lindia* with preſents; amongſt which, there was a very fair brazen pot, made after the old faſhion; within which was written in *Phœnician* characters, (which they ſay were firſt brought into *Greece* from *Phœnicia*, and called *Phœnician*) that the Iland of *Rhodes* ſhould be deſtroyed by Serpents: whereupon, the *Rhodians* ſent to *Delphos* to know how that miſchief might be prevented: The Oracle of *Apollo* bad them to ſend for *Phorbas* with his aſſociates into the Iland: this man was the Son of *Lapithus*, and ſtayed in *Theſſalia* with

a great company, ſeeking for a Countrey to dwell in : and according to the anſwer of the Oracle, he was quickly ſent for, and part of the Iland granted to him for to inhabit in; by whoſe valour the Serpents being deſtroyed, *Rhodes* was freed from that fear: he was alſo in other things a good man, whereby after his death he attained Heroicall honours. After theſe things, *Althemenes* the Son of *Catatreus* King of *Creta*, inquired of the Oracle concerning ſome matters; he was told by it, how it was decreed that he ſhould ſlay his Father : to avoyd this decree, he went of his owne accord, with many Voluntiers, into that part of *Rhodes*, which is called *Camiros*; and upon the mountain *Achabyrus* he erected a Temple to *Jupiter*, and named it *Camiræum*; which ſtanding upon the top of a high Mountain, from whence one may ſee *Creta*, is to this day very much honoured. *Althemenes*, with thoſe which followed him, lived in *Camiros*, being in great eſteem amongſt the inhabitants; but his Father *Catatreus* (having no other Son beſides him, and moved with the affection which he bore him) went to *Rhodes*, with an intent to ſeiſe upon his Son, and bring him into *Creta* : but what the Fates have decreed, cannot be avoyded: For entring by night into the Iland, the Inhabitants and his men falling to fight with one another, and *Althemenes* coming to the ſuccour of his own party, unwittingly flew his Father with a dart. Whereat *Althemenes* was ſo extreamly grieved, that not able to bear the weight of that calamity, he declined the company and converſation of men, and wandring alone through deſert and uncouth places, he died with ſorrow: to whom the *Rhodians* afterwards paid Heroick honors.

A little before the *Trojan* war, *Tlepolemus* the Son of *Hercules*, becauſe he ſlew *Licymnius* unawares, fled voluntarily from *Argos*, and according to the anſwer of the Oracle, with which he conſulted concerning the carrying out of a Colony, he paſſed with certain people into *Rhodes*, where being entertained by the inhabitants, he dwelt amongſt them; and afterwards being made King, he rendred the whole Countrey famous, and ruled with juſtice. Thence he went with *Agamemnon* to *Ilium*, leaving the government of the place to *Butes*, who fled with him from *Argos*. This famous Warriour died in the Countrey of *Troy*.

CHAP.

CHAP. XIII.

Of Cherroneſus *which lies oppoſite to* Rhodes.

BEcauſe there are ſome things of *Cherroneſus* (which lies over againſt *Rhodes*) intermixt with the affaires of that place, it will not be amiſſe for us to record them likewiſe.

Cherroneſus takes its name (as ſome write) from the nature of the place, being an *Iſthmos*; but others doe affirm, that it is called ſo from *Cherroneſus*, who ruled over thoſe parts. Not long after his reign, the *Curetes* (as it is ſaid) paſſed over the Sea out of *Crete* thither; who were the poſterity of thoſe that deſcended from *Jupiter* and *Rhea*, and bred up in the mountains of *Idæa*. They ſailing into *Cherroneſus* with no ſmall Navy, drave out the *Cares*, who lived there, and ſubduing all the Countrey, divided it into parts, and builded a City there after their owne name. A while after, *Inachus* King of the *Argives*, when he had loſt his Daughter *Io*, appointed *Cyranis*, an excellent Captain, with a great Fleet to ſeek for her; who returning without her, he forbad him the Countrey; yet ſtill he travelled through ſeverall parts of the world to finde her out, but when he ſaw it was to no purpoſe, neglecting his own Countrey, he went to *Cherroneſus*; where afterwards, partly by perſwaſion, and partly by compulſion, he was made King of certain places, and erected a City there of his own name; then wholly intending the good of the Common-wealth, he lived with great glory amongſt his ſubjects. *Triopas* afterwards being contaminated with the murther of his Brother, coming into *Cherroneſus* and declared guiltleſſe of the murther, by *Meliſſus* the King, he paſſed over into *Theſſalie*, there to aſſiſt the Sons of *Deucalion* in their war; who, after they had driven out the *Pelaſgi*, allotted to him the Countrey of *Dorcon*. He demoliſhed the Temple of *Ceres*, and with the materialls builded a palace: by which means he became odious to the inhabitants, and flying out of *Theſſalie* with thoſe that came with him, he arrived at *Gnidia*; wherein likewiſe he founded a City, called after his owne name *Triopia*: Going from thence, he took *Cherroneſus*, and a great part of *Caria*, which borders upon it.

Concerning *Triopas* his deſcent, ſeverall Writers and Poets alſo doe diſagree: for ſome ſay that he deſcended from *Canace* the Daughter of *Æolus* and *Neptune*: others, that he came of *Lapithus* the Son of *Apollo*, and *Sicbe Peneus* his Daughter. There is in *Caſtamos* a City of *Cherroneſus*, a Temple dedicated to the *Semideæ*, or Half-godeſſes: whereof, in regard much is ſpoken of it, we are not to be ſilent. Yet we ſhall onely ſpeak of ſuch things as are moſt talked of, and which the inhabitants themſelves allow to be true.

Staphilus and *Chryſothemis*, they ſay, had three Daughters; namely, *Molpodia*, *Rhea*, and *Parthenia*. *Rhea* being got with childe by *Apollo*, her Father diſpleaſed at the matter, (thinking that his Daughter had been defiled by a Mortall) ſhut her into an ark, and threw her

into the Sea, ſhe being caſt up at *Deles*, was delivered of a Son called *Anius*: The Woman being thus preſerved beyond expectation, laid her childe (after her delivery) upon the Altar of *Apollo*, and intreated the God, that if he were his childe, he would preſerve him. *Apollo* (they ſay) concealed the Infant, and took care for his education: he afterwards taught him the art of Divination, and raiſed him to great honour. But *Molpodia* and *Parthenia* the Siſters of *Rhea*, as they were looking to their Fathers veſſell of Wine, fell aſleep; in the mean time, a Sow which had been bred up in the houſe, came into the chamber, and broke the veſſell: when they awaked and ſaw the Wine ſpilt, for fear of their Fathers diſpleaſure, they fled to the Sea ſide, and from a rock caſt themſelves into the Sea; whence *Apollo* (for their Siſters ſake) took them up in his arms, and carried them ſafe into *Cherroneſus*. *Parthenia* had Divine honours aſcribed to her in *Bubaſtos* a City of *Cherroneſus*, and a Temple erected to her. *Molpodia* going into *Caſtamos*, was there by *Apollo* declared a *Semidea*, and worſhipped by the *Cherroneſians*: when as they ſacrifice to her (by reaſon of the miſchance which happened to the Wine) they make a libation of water and honey ſodden together. Whoſoever either toucheth or eateth leeks is not permitted to enter into the Temple. The worſhip of this Semi-goddeſſe did ſo much increaſe, that not onely the inhabitants, but forain Nations alſo came to her Temple, to do honour to the Goddeſſe with ſacrifices and rich preſents. But which is moſt ſtrange, is, that the *Perſians*, when they ſpoyled all the holy places belonging to the *Greeks*, left onely the Temple of this Semi-goddeſſe untouched. Moreover, robbers, who make havock of all things, leave this Temple alone inviolated, although it have no wall about it, and may be eaſily ſpoyled without danger. The reaſon of it, (they ſay) is, for that the goddeſſe extends her goodneſſe towards all: For ſhe teacheth ſuch as are ſick how to cure their maladies, and recovereth many that deſpair of health: beſides, this goddeſſe eaſeth Women in travell, and freeth them of their pains and danger. Whence it comes to paſſe, that the Temple being ſtuffed with the preſents of ſuch as owe their health unto her, is notwithſtanding ſafe, though it be not ſecured, either by guards, or walls, but onely by the holyneſſe thereof.

Hitherto we have ſpoken of *Rhodes* and *Cherroneſus*; let us now paſſe on to *Creta*.

CHAP.

CHAP. XIV.

Of Creta, *and of the fabulous reports concerning it, even to theſe later times.*

THE ancient people which firſt of all did inhabit *Creta*, are ſaid to be *Etheocretæ*, or Earth-bred. Their King was *Cretas*, who in that Iland invented many uſefull things. They have a fabulous tradition, that many of the gods had their originall from them; who being Mortalls, were by poſterity honoured as Deities, for the many benefits which they had conferred upon men: of whom we ſhall ſpeak particularly, in imitation of thoſe who have recorded their actions. *Etheocretæ.*

The firſt whereof there is any mention made, lived in *Creta* about *Ida*, and were called *Idæi Dactyli*. They were in number (as ſome ſay) an hundred; as others, but ten, ſo called from the even number of the fingers upon the hands, amongſt whom was *Ephorus*. Some will have the* *Idæi Dactyli* to have had their originall out of *Ida* in *Phrygia*; and to have come from thence with *Mygdonus* into *Europe*. It is ſaid alſo, that they were skilfull in the art of Divination, and taught ſinging, initiations and myſteries. In *Samothracia* they procured to themſelves a great deal of admiration from the inhabitants: at which time they ſay that *Orpheus* (a man of an excellent genius for Poetry and Muſick) who was their Diſciple, did firſt bring into *Greece* the form of Initiations and Myſteries. The *Idæi Dactyli* are ſaid to be they who firſt found out (in *Berecynthus*) the uſe of Fire; the nature of Braſſe and Iron, and how they were to be wrought. Having thus been the Authors of ſo much good to mankinde, they were honored as immortall gods. They write, that one of them was called *Hercules*; and that being a man of great renown, he inſtituted the Olympick games: which poſterity thought (induced by the likeneſſe of their names) to have been inſtituted by *Hercules* the Son of *Alcmena*. * Prieſts of *Cybele.* The *Idæi Dactyli.* The *Cretan Hercules.*

After the *Dactyli*, followed the nine *Curetes*, which ſome ſay were born of the Earth; others, that they were the off-ſpring of the *Idæi Dactyli*, that they lived in mountains and valleys, before they knew what houſes were; and had no other covering or cloathing, but what Nature gave them. When they attained to a further height of knowledge, they were the Inventers of many uſefull things: For they were the firſt that brought ſheep into flocks; and that made ſome kinde of Cattle tame. Moreover, they affirm them to have been the firſt that ſhewed the way to make Honey, to Shoot and Hunt; as alſo to have brought men to the underſtanding of a civill life and Armes; they invented beſides, the Sword, Head-peece, and the manner of Dancing in arms; by the great noyſe whereof *Saturne* was deceived.

They ſay likewiſe, that *Jupiter* was by his Mother *Rhea* (unknowing to *Saturn*) committed to them to be brought up. Now becauſe The education of *Jove.*

we are to write particularly of this matter, we will begin our relation a little higher.

The *Cretians* doe report, how that the *Titans*, in the time of the *Curetes*, lived in *Gnoſia*; wherein, to this day are to be ſeen the foundations of the houſe wherein *Rhea* was born; and an old grove of Cypreſſe trees. They were in number ſix Males and five Females, born of *Cœlum & Terra*, as ſome ſay; but as others, of *Titea*, one of the Mothers of the *Curetes*: from whom they derived their name. The Males were, *Saturnus*, *Hyperion*, *Comis*, *Iapetus*, *Creius*, and *Oceanus* the laſt. Their Siſters were *Rhea*, *Themis*, *Memoria*, *Phœbe*, *Thetis*. Each of theſe were the Inventers of ſome things of great uſe to men; whereby they attained an immortall name and honour.

Saturn. *Saturne* the eldeſt, being made a King, reduced men from a ſavage and wilde life, to behaviour, laws, and civility: wherefore, being of great renown amongſt all, he travelled through many places of the world, exhorting men to juſtice and virtue: by which means, he rendred his Subjects (they inſtructed with good moralls) happy by their goodneſſe. He governed principally in the Weſtern parts; being highly eſteemed by all men; in ſo much, that to theſe latter times, the *Romans*, *Carthaginians*, and other adjacent Countreys, doe perform ceremonies and other holy duties to *Saturne*. Many places have derived their names from him: and ſeeing that men lived obediently to the laws, there was no injury done amongſt them, but all ſubmitting themſelves to his commands, lived happily and in much delight. The Poet *Heſiodus* witneſſeth as much, affirming the ſame things in his Poems. Such are the reports of *Saturne*.

Hyperion. But it was *Hyperion*, who firſt of all obſerving with great care the motions of the Sun, Moon, and Stars, and the Hours, brought them to the knowledge of others; wherefore, he was called the Parent of thoſe things, becauſe he he was verſed in the contemplation of their natures.

Prometheus. From *Saturne* and *Phœbe*, came *Latona*; and from *Iapetus*, *Prometheus*, who (as ſome Writers affirm) did ſteal Fire from the gods out of heaven, and brought it to men: Howbeit, we need not doubt, but that he was the firſt who found out that which feedeth Fire.

Mnemoſyne. They ſay, that *Mnemoſyne* (one of the Female *Titans*) did firſt of all invent the way of Speaking, and impoſed names upon things: though there be ſome that do attribute all this to *Mercury*. They aſcribe likewiſe to this goddeſſe the memory of things, from whence ſhe had her name given her.

Themis. *Themis* (they ſay) introduced the art of Divination, with the myſteries and worſhip of the gods: and informed men in the ways of living well and peaceably. Wherefore, they that worſhip the gods, and maintain the laws of men, were called *Legum Conditores*, that is, Law-givers; *& Cuſtodes Sacrorum*, that is, Keepers of the holy Myſteries. We are told indeed, that *Apollo* (whomſoever he was to give his anſwers) was wont to conſult with *Themis*, as the Inventrix of the art of Divination. Theſe gods, becauſe they performed many things

things tending to the good of mortall men, did not only acquire immortall honours, but were eſteemed the firſt that entred heaven after their death.

Saturn and *Rhea* had theſe children, viz. *Veſta*, *Ceres*, *Juno*, *Jupiter*, *Neptune* and *Pluto*. Of theſe, *Veſta* is ſaid to have invented the ſtructure of Houſes; wherefore *Jupiter* for this very benefit, was pleaſed to have men honor her, and do ſacrifice unto her.

Ceres was the firſt that found out the uſe of Corne, before unknown, which grew up among other vegetables: and ſhewed to men the manner of its growing, of keeping, and of ſowing it; for ſhe found out Corn before *Proſerpina* was born: but after her rape by *Pluto*, ſhe is ſaid to have burned up all the Corn, in hatred of *Jupiter*, and vexation for her Daughter: but when once her Daughter was found, ſhe was reconciled to *Jupiter*, and gave ſeed-corn to *Triptolemus*, commanding him, that when he had imparted that gift to every one, he ſhould afterwards teach them the way of ſowing it. She is likewiſe by ſome ſaid to have given Laws, whereby men might live juſtly, wherefore ſhe was called the Legiſlative goddeſſe. And in regard ſhe was the cauſe of many great benefits to mankinde, ſhe is worſhipped with honours and ſolemne ſacrifices, not onely by the *Grecks*, but by all *Barbarians*, to whom the uſe of Corn is known. *Ceres.*

Others have other opinions concerning the invention of Corn; each people affirming, that that goddeſſe firſt appeared unto them, and firſt taught them the nature and uſe of Corn: For the *Ægyptians* doe ſay, that *Ceres* and *Iſis* were the one and the ſame goddeſſe, and that ſhe firſt brought in Corn amongſt them; the river *Nilus* watering the fields, and the whole Country being excellently ſituated for that purpoſe. *Iſis* called *Ceres.*

The *Athenians*, though they do confeſſe and allow of the invention of Corn, yet they will needs have it to be brought from ſome other part into *Attica*; and ſay that it was *Eleuſina* which firſt received that benefit, becauſe ſeed is tranſported thither from other places.

The *Sicilians*, by reaſon their Iland is facred to *Ceres* and *Proſerpina*, doe think it ſtands with reaſon, that the uſe of Corn ſhould be firſt ſhewed to them whom ſhe principally loved: and indeed, it is not likely, that that Countrey which *Ceres* made choyce of to be her owne, ſhould be the laſt that did partake of her benefits; eſpecially, becauſe that Iland is ſo fruitfull, that (as the Poet obſerves) Barly and Wheat grow there of their own accord.

Concerning the other gods which were born of *Saturn* and *Rhea*, the *Cretians* affirm, that *Neptune* having firſt invented the art of Navigation, formed a Navy, and was made Admirall thereof by his Father *Saturne*: whence it is ſaid, that *Neptune* is chief of the Sea, and that Mariners offer ſacrifices to him. They ſay moreover, that *Neptune* was the firſt that managed Horſes, and taught the way of Riding; whence he was called *Hippius*. *Neptune.*

Pluto is ſaid to be the firſt that introduced Sepulchres, Funeralls, and other ſolemnities beſtowed on the dead; whereas before his time *Pluto.*

time none of theſe things were uſed; which is the reaſon that he is accounted the Lord of the dead, and allowed by antiquity to be ſo.

Jupiter. Concerning the deſcent and dominion of *Jupiter*, there is much controverſie; for ſome are of opinion, that he received the Kingdome after that *Saturne* was deified, not that he caſt his father out by violence, but obtained the Kingdome juſtly and lawfully. Others ſay, that *Saturne* was foretold by the Oracle that he ſhould be driven forcibly out of his Kingdome by one of his Sonnes, which was the reaſon that *Saturne* ſlew moſt of them; but *Rhea* much grieved thereat, and being not able to prevail with her husband, when ſhe brought forth *Jupiter*, ſhe ſecretly gave him to the *Curetes* who lived near the mountain *Ida*, to be brought up by them: they carried the childe to the Nymphs into a cave, and committed the care of him unto them; he was fed with the milke of a goat which was called *Amalthea*, and with honey: they ſay beſides that to this day there are extant in that Iland ſeverall markes of his ſtock and education, for they have a tradition that neer to the river of *Tritonus*, and as the *Curetes* were carrying the child his navell came forth, in regard of which accident the place thereabout being ſacred to the god, was ſurnamed *Omphatum*, that is to ſay a Navell.

Jupiter bred up in Creta.

In *Ida* the Cave where he is ſaid to be brought up in is made ſacred, and the fields round about remain unviolate: but above all that which is reported concerning the Bees, is not to be omitted; that *Jupiter* in teſtimony of his perpetuall love towards them, altered their colour into that of gilt braſſe: and although that Country lies very high, is roughly ſcituated, expoſed alſo to windes, and infeſted with ſnow, yet for all that do not the Bees receive any inconvenience or diſturbance thereby; likewiſe to the goat which gave him ſuck, other honours were allotted, and from it is the place called *Ægiochus*. When he came paſt his youth he erected a City in *Ida* where he was born, the ruines whereof though afterwards deſtroyed, remain to this time. This God excelled all others in fortitude and other virtues; and having ſucceeded his Father in the Kingdome, he was the author of very many and great benefits to men: He was the firſt that taught the mutuall obſervation of juſtice amongſt mortalls, and to lay aſide all violence and injuries: He took away by judiciall proceedings, all ſuites and controverſies, and provided all things whereby to live well and peaceably; the good he excited to virtue, the wicked he forced thereunto by fear and puniſhment: He compaſſed almoſt the whole World, and by ſubduing wicked perſons and robbers, he eſtabliſhed equity and lawes therein; at which time they ſay alſo that he ſubdued the Giants, *Milinus* in *Creta*, and *Typhon* in *Phrygia*. Before the fight which he had with the Giants in *Creta*, he ſacrificed an Oxe to *Sol*, to *Cælum*, and to *Terra*, which ſacrifices portending him the victory, ſhewed to him firſt, his power, then the defection of his enemies; and laſtly, the event of the warre: *Muſæus* was the firſt that revolted from them, for which he was higly honoured.

Now

Now all his enemies were ſlain by the gods, in which Battaile notwithſtanding it is manifeſt that there were others that aſſiſted the gods therein; ſuch were the *Macedonians* inhabiting about *Pallene* in the Country which heretofore from the conflagration of the place was called *Phelgraus*, but now *Cymeus*. Now the reaſon why *Jupiter* thus fell out with the Giants was, becauſe they were a people who ſo much truſted in the greatneſs and ſtrength of their bodies, as they became lawleſſe and did many injuries unto men, ſubjecting under their power the Nations that were neereſt to them; and making war upon thoſe men (who for their ſingular good turnes to all Nations) were deemed gods. Theſe impious and nefarious wretches thus deſtroyed, the gods, and *Heroes*, and other well deſerving men had honours beſtowed upon them.

Jupiter for this his merit and largeneſſe of his Empire, was by generall conſent made an eternall King, and to have his habitation in *Olympus*; beſides more Sacrifices were allowed to him then to the reſt. But after that he was tranſlated into heaven, his memory did retain ſo deep an impreſſion in the mindes of thoſe men whom he had obliged by his benefits, that all things which were done in heaven, were aſcribed to him, whether ſtormes, thunder, lightning or the like. And by reaſon he ſeemed to be the cauſe of life to men by bringing the fruites of the earth to maturity, they therefore called him *Jupiter*; they called him Father too, becauſe he undertook (out of his great love) the care of all men, and becauſe he taught them how to live well; he was called Emperour and King by reaſon of the ſpaciouſneſſe of his dominions; he was termed Adviſed and Provident, in regard of his prudence in counſell.

They ſay alſo that *Pallas* was born of *Jupiter* in *Creta* near the Springs of the river *Triton*, whence ſhe was called *Tritonia*, and to this day they offer ſacrifice to her at thoſe Fountaines where ſhe was born. It is ſtoried beſides that *Jupiter* and *Juno* were married in the borders of *Gnoſia* near the river *Therineus* where there is now a Temple, and yearly rites are religiouſly performed by the inhabitants which do repreſent the marriage as it was done. *Pallas.*

The off-ſpring of *Jupiter* were (as they affirme) *Venus*, the *Graces*, *Lucina*, *Diana* and thoſe (which they call *Horæ*) *Eunomia*, *Juſtitia*, *Pax*, *Pallas* and the *Muſes*. The gods which he begat were *Vulcan*, *Mars*, *Apollo* and *Mercury*: Now to each of theſe (that their memory might continue amongſt all people for ever) he allowed the praiſe and honour of his own inventions and actions. To *Venus* her care he committed the mature age of Virgins, and of other things which at contracts and marriages are celebrated in honour of her. But all do ſacrifice in the firſt place to *Jupiter* as the perfector, and to *Juno* as the perfectreſſe, becauſe that they were the authors and inventors of all.

To the *Graces* he committed ſuch things as appertaine to the features of the face, and to the forme and comelineſſe of the parts of the body; beſides the returne of courteſies and thankfulneſſe.

To

To *Lucina* was given the care of Women in travell, and of the children they were delivered of; whence it is that in the danger of childbirth, the women do principally invoke this Goddeſſe.

They ſay that *Diana* hath the charge of Infants and of ſuch meats as are proper to that age, in which reſpect they look upon her as the Nurſe of young children. Of thoſe which they call *Horæ*, each have their proper office allotted them for the advantage of mortals; there is nothing in all the World more conducing to the life and happineſſe of men then good Lawes, Juſtice and Peace.

To *Pallas* they attribute the invention of Olives and extracting of Oil out of them, for before the birth of this Goddeſſe this tree was numbred among thoſe which are wild; thus whileſt this tree was unknown, men knew not the uſe of Oil; till ſhe let them know the way of making it. They do moreover attribute to her the invention of garments, the art of building, and many other uſefull arts; for it was ſhe that invented pipes, and the way of playing upon them; ſhe invented the tools of ſeverall Crafts, whence ſhe was called *Dea operaria* the Goddeſſe of Crafts.

The *Muſes.* To the *Muſes* *Jupiter* granted the invention of Letters, and of Verſes or Poetry: Now the *Phœnicians* which are ſaid to have received the knowledge of Letters from the *Muſes*, and conveyed them afterwards to the *Greeks*, were thoſe *Phœnicians* that ſayled with *Cadmus* into *Europe*, whence the *Greeks* call the Letters *Phœnician*. Yet the *Phœnicians* were not they who invented Letters firſt of all, but onely altered their characters, which moſt men afterwards uſing, called them by that name.

Vulcan. *Vulcan* (they ſay) taught the way of working in Braſſe, Gold, Silver, and all other things forged by fire: wherefore all workemen in thoſe ſeverall crafts do ſacrifice and make vowes principally to this god, and in teſtimony of their eternall acknowledgment of this benefit they do call fire *Vulcan*.

Mars. To *Mars* the fables do aſcribe the firſt arming of Souldiers, and the manner of fighting, and skirmiſhing; whereby he ſlew all ſuch as oppoſed themſelves to the gods.

Apollo. *Apollo* they make the inventer of the Harpe, and the playing upon it; they ſay alſo that he invented Phyſick, which knowledge he attained by divination; he was beſides the inventor of the Bow, and of ſhooting therewith; whence it is that the *Cretans* take ſo much delight in the bowe which they call the *Scythian*.

Eſculapius. *Eſculapius* the Son of *Apollo* and *Ariadne*, having received many Recipes from his father, taught the art of Chirurgery and of compounding medicines, as alſo the virtues of roots; wherefore he ſo much advanced that art that he was looked upon as the inventor and author thereof.

Mercury. To *Mercury* are aſcribed Denunciations, Breaches, and Leagues, which are made in Wars; whence the Heralds that denounce War or proclaime Peace are alwayes priviledged in their ſafety by the enemy; for they count them as perſons common to both, in regard they are the inſtruments of utility and mutuall peace to both ſides. They aſcribe alſo

alſo to him, meaſures, weights, and gains by trading, as alſo of ſtealing one from another; he is ſaid to be the Hierald of the gods and their chief meſſenger becauſe he carefully performes his meſſages; whereupon he is called the interpreter, not becauſe he was the inventor of names and ſpeech (as ſome ſay) but becauſe he delivers his errands with more diligence then the reſt; He is ſaid to have firſt invented wreſtling, and the harpe by the form of a Tortoiſe. After the contention which was between *Apollo* and *Marſyas*, wherein the God had the better; it is ſaid that *Apollo* was ſo angry with himſelf for inflicting a more grievous puniſhment on *Marſyas* then was fit, that he broak his harpe and ſtrings, and refrained from Muſick a long time.

They write that *Dionyſius* was the inventor of Vines, and of making Wine; and that he taught the way of preſerving fruit: *Orpheus* relates that he was born in *Creta* of *Jupiter* and *Proſerpina*. We have heretofore told you that there were ſeverall *Dionyſius's*, which gave occaſion to the *Cretans* to ſay that this god was born amongſt them.

It is ſtoried that one *Hercules* was begotten by *Jupiter*, many years before him that was the Son of *Alcmena*; 'tis uncertain who his mother was; but thus much is manifeſt of him, that he excelled all others in ſtrength of body, and compaſſed the world, deſtroying wicked perſons, and taming wilde beaſts and monſters: and being couragious, he proceeded undauntedly in redeeming men from ſlavery: for which deſerts men did aſcribe unto him the honours due to the gods.

Now this ſecond *Hercules* which was the Son of *Alcmena*, becauſe he imitated the virtues of the former, attained likewiſe to an immortality; and by reaſon of his name he is taken for the other, by which meanes the actions of the former are ignorantly attributed unto him.

They tell us alſo that there are as yet in *Egypt* certain markes of the labours of the former *Hercules*, and of the honours which were done unto him; as likewiſe of a City built there by him.

Britomartys called alſo *Dictynna*, was born (as they ſay) in *Creta* of *Jupiter* and *Acharmis* daughter to *Eubolus* the ſon of *Ceres*; ſhe invented toiles for hunting, whence ſhe was called *Dictynna*; ſhe kept company with *Diana*, which gave occaſion to ſome to think that *Dictynna* was *Diana* were one and the ſame, which Goddeſſe the *Cretans* honoured with Sacrifices and Temples. They who ſuppoſe her to be called *Dictynna* from the Fiſher nets, whereof ſhe made uſe to eſcape from *Minos*, when as he purſued her to ſatisfie his luſt upon her, are much deceived; for it is not credible that ſhe who was daughter to the greateſt of the gods ſhould be driven to ſuch an exigence as to implore the aſſiſtance of men; nor are we to impute ſo much impiety to *Minos*, that was, by generall conſent, a juſt and of upright life.

Pluto was born (they ſay) in *Tripos* of *Creta*, being the Son of *Ceres* and *Iaſion*; they make a double relation of his deſcent; *Plutoes deſcent.*

for some affirme, that upon *Iasion's* tilling and sowing the ground, the increase was so plentifull, that they that saw it, from the abundance of the Corne, called him *Pluto*; whence it came to passe, that in after times, a man that had riches, was said to have *Pluto*.

Others say, that *Ceres* and *Iasion* had a Son called *Pluto*, who first taught men the way of living, and of heaping up money, and keeping it for future uses; whereas before men had little care, either of gathering or keeping of money.

These are the things which are writen concerning those gods, which the *Cretans* say were born amongst them. Now they tell us, that rites, honors, mysteries, and ceremonies were transmitted by them to other Nations, in the manner as followeth.

Those most famous Ceremonies which the *Athenians* doe perform in *Eleusina*; and those which are celebrated also in *Samothracia* and *Thracia* (whence *Orpheus* is said to have received them) were of old by the ancient laws and statutes celebrated at *Gnosus* in *Creta*; whence it appeareth that such like ceremonies were derived from them to other Nations: and that those ceremonies which are performed in private amongst others, are done openly before all amongst the *Cretans*.

They affirm, that many of the Gods descending from them, compassed a great part of the earth, and obliged mortall men to them, by teaching them the art and use of such things as they had invented; for *Ceres* when she came into *Attica*, passed from thence into *Sicilia*, afterwards into *Ægypt*, in which places she instructed the people in the use of Corn and Agriculture; by which means she became highly honored amongst them.

Venus made her abode in *Sicilia*, about Mount *Erix*; in *Cyprus*, about *Cythera* and *Paphos*; in *Asia*, about *Syria*: These her Peregrinations gave occasion to the severall inhabitants to call her sometimes *Erycina*, sometimes *Cytherea*, and *Paphia*, and *Syria*.

In like manner, *Apollo* spent much of his time about *Delos*, *Lycia*, and *Delphos*; so did *Diana* about *Ephesus*, *Pontus*, *Persis* and *Creta*; wherefore they were called the one *Delius*, and *Pythius*; the other, *Ephesia*, *Cressa*, *Tauropolia*, and *Persia*; both receiving their names from their abodes and actions. This goddesse *Diana*, is highly honoured among the *Persians*, to whom they instituted sacred mysteries, which to this time are called *Persea*. The like things are also related of other gods, which wou'd be tedious to recount.

Minos and *Rhadamanthus.*

They say, that a long time after the birth of the gods, there were in *Creta* many *Heroes*, the chief of whom lived in the days of *Minos* and *Rhadamanthus*, which were born of *Iupiter* and *Europa* the Daughter of *Agenor*, who by the providence of the gods was carryed by a Bull into *Creta*; where *Minos* first reigned, and builded many Cities; amongst the rest, the three renowned ones; namely, *Gnosia*, situated on that part of the Iland which lies towards *Asia*; *Vulcania* by the sea side, on the South; and *Cydonia*, which lying opposite to *Peloponnesus* Westernly: besides, he established many laws amongst the *Cretans*, faigning that he had studyed them in a certaine cave: He also provided a Navy, whereby, after he had subdued severall adjacent Ilands, he was the first of the *Greeks* that made himselfe Soveraign of the Seas: Thus when he had rendred himselfe famous for his virtue and justice, he passed into *Sicilia* against *Cocalus*, of whom (in the History of *Dædalus*, in whose quarrell he undertook the War) we have written.

Rhadamanthus is said to be the most just man in the world, and that he took severe vengeance on robbers, and profane and impious persons; he had under his power many Ilands, and governed that part of *Asia* which lies next the Sea; for the renown of his justice invited all of them to submit themselves willingly to his command: He left the Kingdome to *Eritheus*, one of his Sons, for they were called so: *Chios*, they say, he gave to *Oenopion* the Son of *Ariadne*, *Minos* his Daughter, whom some report to be *Dionysius*, and to have learned of his Father the way of making Wine. To each of his other Sons, *Rhadamanthus* is said to have given either an Iland or a City: To *Theas* he gave *Lemnos*; to *Annius*, *Cyrnus*; to *Pamphilus*, *Pepathæus*; to *Evander*, *Maronea*; to *Alceos*, *Parus*; to *Anio*, *Delos*; to *Andreus*, *Andros*, so called from him. Now by reason of the singular repute of his justice, he is faigned to be the Judge of the good and bad in hell: and for the same reason they have made *Minos* Copartner with him in that dignity.

Sarpedon.

Sarpedon the third Brother, came (as they report) with a great Army into *Asia*, and possessed himself of *Lycia*, he was succeeded in his Kingdome by *Evander* his Son; who, taking to Wife *Deidamia* the Daughter of *Bellerophon*, begat *Sarpedon*; that went with *Agamemnon* to the War of *Troy*; yet this man (as some report) was the Son of *Jupiter*.

The Sons of *Minos* are said to be *Deucalion* and *Molus*; *Deucalion* had a Son, called *Idomeneus*; and *Molus* another, called *Myrion*; both of them with Ninety ships accompanyed *Agamemnon* to *Troy*, and afterwards returned to their own Countrey, where they died, were honorably buryed, and attained to the honours of the gods. Their sepulchres are to be seen in *Gnosus*, with this Inscription,

Behold here the Sepulchre of Idomeneus *the* Gnosian; *wherein I* Myrion *the Son of* Molus *doe lie next unto him.*

The *Cretians* doe worship them with sacrifices, as renowned *Heroes*, invocating their assistance when they are in any danger in Warre.

The severall Nations which have inhabited *Creta.*

Let us now speak of those Nations which are mixed with the *Cretians*. We have told you before, that they who were called the *Eteocretæ*, were the Earth-bred, or naturall inhabitants of the Iland. But in future ages, the *Pelasgi* being driven out of their Countrey by wars

and ſeditions, wandering hither and thither, arrived at laſt in *Creta*, of part whereof they poſſeſſed themſelves. The third people which are ſaid to come into this Iland, were the *Dorienſes*, who were commanded by *Dorus* the Nephew of *Teſtamus*; the greateſt part of this people (they ſay) came from the places adjoyning to *Olympus*; and another part from among the *Achæi*, a people in *Lycaonia*, being invited thither by promiſes. The fourth kinde of people which came into *Creta*, were the *Migades*, a barbarous people; who by their frequent converſation with the *Greeks*, came to ſpeak their language, and afterwards ſubjected themſelves to the government of *Rhadamanthus*. Laſtly, after the fall of the *Heraclidæ*, the *Argives* and *Lacedæmonians* ſent out Colonies, and poſſeſſed themſelves of this and other Ilands, wherein they inhabited thoſe Cities which themſelves had built; of which we ſhall ſpeak in another place.

Now we are not at all to wonder, that thoſe Writers who have ſet down the actions of the *Cretans*, doe ſo much differ; and that we our ſelves doe not altogether agree with others in thoſe things which we have written; for we have followed thoſe whom we thought came neereſt to the truth; ſome things we have taken out of *Epimenides* the Theologian, ſome out of *Doſiades*, others out of *Soſicrates*, and not a few from *Laoſchemides*. And thus much of *Creta*.

Chap. XV.

Of Lesbos, Chios, Samos, Coos, *and the Colonies which came into* Rhodes.

LET us now paſſe to *Lesbos*. This Iland hath been inhabited by ſeverall Nations which came into it: The *Pelaſgians* firſt of all dwelt in it, when before it had been deſert; for *Xanthus* the Son of *Triopopus* King of thoſe *Pelaſgians* which came from *Argos*, poſſeſſing a part of *Lycia*, commanded thoſe *Argives* that accompanyed him to *Lesbos*, which then was voyd of inhabitants, and divided the land amongſt them; naming that Iland which before was called *Iſſa*, from them *Pelaſgia*: In proceſſe of time, and after the ſeventh generation, by means of the deluge which hapned in the dayes of *Deucalion*, wherein many periſhed, it became deſolate. *Macareus* afterwards coming into it, and obſerving the beauty of the Iland, made his abode therein: this man was (as *Heſiodus* and other Poets relate) the Son of *Jupiter Cyrenaicus*; who dwelling in *Olenus*, (a Countrey then called *Jados*, but now *Achaia*) took with him ſome of the *Ionians*, and other people, and ſailed into *Lesbos*: where, having by the goodneſſe of the Iland, and his own civility and juſtice much advanced his eſtate, he came to be Maſter of the neighbouring Ilands, dividing out thoſe lands which were not inhabited.

After

Lesbus.

After this, *Lesbus* the Son of *Iapithus*, who was deſcended from *Coclus* the Son of *Hippotus*, being directed by the anſwer of an Oracle, ſailed with his domeſticks into this Iland, taking to Wife *Methymne* the Daughter of *Macareus*, with whom he remained in this Iland; and becomming powerfull, he called both the Iland and the people after his owne name.

Macareus had born unto him (beſide others) two Daughters, *Mitylene* and *Methymne*, from whence the Cities received their names.

Lesbus deſiring to bring the neighbouring Ilands under his obedience, he ſent a Colonie into *Chios*, whereof he made his Son Commander; another of his Sons called *Cydrollus*, he ſent to *Samos*, where he alſo reigned; over the third, he made *Cæneander* King: after he ſent *Lucippus* into *Rhodes* with ſeverall Colonies, whom the inhabitants (by reaſon they were but few) did willingly entertaine.

The places which lay oppoſite to the Iland, were at that time, by reaſon of the deluge, extreamly afflicted; for the fruits of the land being rotten with continuall rain, induced a great dearth, and the corrupted aire cauſed a peſtilence in their Cities: but the Ilands which lay expoſed to the winds, being of a wholſome aire, and fruitfull beſides, proved happy to thoſe that dwelt in them; whence by reaſon of their plenty they were called *The fortunate Ilands*: Some will have them called the fortunate Ilands from *Macareus* and *Ionus*, whoſe Sons reigned there.

Laſtly, theſe Ilands doe ſurpaſſe all the neighbouring ones, not onely heretofore, but even in theſe very times, both for the goodneſſe of the ſoyle, pleaſantneſſe of the places, and wholſomeneſſe of the aire; in which reſpect they may truely be called the Happy and Fortunate Ilands. Now *Macareus* ruling in *Lesbos*, eſtabliſhed a Law for the common benefit thereof, which he called the Lyon, in regard of the courage and ſtrength of that beaſt.

Chap.

Chap. XVI.

of Tenedos, *and the Inhabitants thereof; and of the acts performed by the people of that Iland.*

NOw, in ſome ages after that *Lesbos* had a Colonie ſent into it, the Iland *Tenedos* came to be inhabited as followeth.

Tenes the Son of *Cygnus*, commanded the Colonie which was in *Troas*: a man renowned for his virtue; who having gathered together a Colony, left his Countrey, and ſailed into a deſolate Iſland called *Leucophris*, where he diſtributed amongſt his company the lands of the Iland, and erected a City, calling the Iland after his own name, *Tenedos*. This man for his juſt government, indeared himſelf to all people, living in great glory, and after his death was tranſlated among the gods: for having built a Temple, and inſtituted ſacred rites in honour of him, they worſhipped him even to theſe latter times.

We are not now to omit the relation of thoſe things, which they of *Tenedos* have recorded of him that built the City *Tenos*: for they report, that *Cygnus* the Father, induced by the calumny of his Wife, took his Son *Tenes*, ſhut him up in an ark, and caſt him into the Sea: which being driven by a Tempeſt into the Iland *Tenedos*, the childe by the admired providence of the gods, was preſerved, and afterwards became Governour of that Iland: he was a renowned man, and for his juſtice and other virtues, was honored as a God. Now by reaſon of the teſtimony of a certain Minſtrell, who complyed with the treachery of his Step-mother, he ordained a law, that no Minſtrell ſhould enter into the Temple.

At the war of *Troy*, when the *Greeks* entred into *Tenedos*, *Achilles* deſtroyed the City *Tenos*; whereupon, the *Tenedonians* afterwards decreed, that when the Temple was again repaired, no man ſhould name *Achilles* therein.

Chap. XVII.

of the Cyclades.

HAving hitherto ſpoken of the more remarkable Ilands, let us now write of the leſſer ones.

The *Cyclades* Ilands being before empty of inhabitants, *Minos* the Son of *Jupiter* and *Europa*, King of *Creta*, a man powerfull both by ſea and land, and having a ſtrong Navy, ſent many Colonies out of *Creta*, and chiefly into the *Cyclade* Ilands, where he poſſeſſed himſelf of many of them, and divided them amongſt his people: he was Lord alſo of that part of *Aſia* which lay next to the Sea; by which means, ſome Ilands and Havens of *Aſia*, had their names of the *Cretans* and *Minos*.

Now *Minos* being a man of great power, out of envy baniſhed *Rhadamanthus* his Brother, a juſt and upright man, and his Co-partner in the Kingdome, into the remoteſt parts of his Dominion: who betaking himſelfe into the Ilands oppoſite to *Ionia* and *Caria*, gave to *Eritheus* the City called after his owne name; To *Inopinio* the Son of *Ariadnes*, he gave the command of *Chios*: All which was done before the War of *Troy*.

After that *Troy* was deſtroyed, the *Cares* being become very wealthy, and having a powerfull Navy, after they had ſubdued the *Cyclade* Ilands, ejected the *Cretans* wholly out of part of them: yet ſome ſtayed there ſtill, and enjoyed it with them, as their common Countrey: The *Greeks* afterwards (having driven out the barbarous *Carians*) poſſeſſed themſelves of ſeverall of them: whereof we ſhall ſpeak in their proper place.

FINIS.